# The LUTHERAN OUTLOOK

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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VOL. XIII NOVEMBER, 1948 NO. 11

# Pointed Paragraphs

### WHO'S WHO

Dr. E. Gomann is professor at the Lutheran Seminary at Saskatoon, Saskatchewan. George H. Muedeking is a Lutheran pastor in California, who met Dr. Kinsey at the Training Center in Family Life held at the University of California last summer. Walter Riess is a student at Concordia, St. Louis. Dr. Arthur O. Arnold is a member of the Augustana Lutheran Church. Dr. W. P. Hieronymus is president of Midland College, Fremont, Nebraska.

### AMERICAN POLICY

Our foreign policy must have only one purpose—to protect our national integrity in a peaceful world. If we accomplish that, it matters little then whether the agents of accomplishment are Democrats or Republicans. What does matter is that we recognize the constant and obvious failure of our previous negligence; that we recognize the kind of a world we live in today; and that we take the responsibility that is ours to provide the moral leadership, the firmness, the understanding, that can build a body of nations united for the purpose of taking away the fear of all people. However, until such time as we feel sure that we have helped provide the will guarantee us against attack on United Nations with the strength that the world's peace, we are obligated to realistically insure our own defense.

At any time it is unfortunate that we must waste any part of our wealth or energies on military preparedness. Men die fast enough without destroying each other.

When we recognize that nearly four out of every five dollars now spent by our Government is for the cost of past wars or for necessary military preparedness, the fact is clear that if our living standards are to be raised to the level to which we can aspire, the cost of war must cease to drain our energies and waste our means.

—*Sen. Raymond E. Baldwin.*

*Someone has said, "Christianity is always within one generation of extinction." This is not the statement of a pessimist but of a realist who recognizes the importance of winning the next generation to Christ and teaching our children the basic principles of the Christian faith.*

### WHAT MAKES AMERICA BEAUTIFUL?

"*The spirit of God,*" says the Christian Citizen.

Faith—faith in God; faith in our country.

Through the centuries, God guides and directs the affairs of mankind. He has given us a plan of salvation whereby *all* men can and will be saved, if only they have faith in Him. Faith in God and in the principles of Christianity will breed faith in our country and its principles, for they are based upon faith in God.

Love—love for God; love for our country and our fellow men. We love God because He first loved us. His love is so great that it embraces all people. Our love for Him must likewise overflow in deeds of kindness to our fellow men.

Love for our country means more than standing up when the Star Spangled Banner is played and pledging allegiance to the flag with tears in our eyes. It means practical, everyday Christian living in our own home, in our own community, in our own occupation.

It means taking care of this, our land, until that glorious day when we shall hear the words of our Lord: "Well done, thou good and faithful servant."

Thus will America be "America, the Beautiful."

—*Board of Social Action.*

### CONSERVE OUR RESOURCES

One can stand on the rock-ribbed hills of Syria and the Holy Land and see the traces of old terraces that were there in Bible times, and before. There are old Roman ruins and roads which are high above the level they once served.

Fairfield Osborne writes in "Our Plundered Planet" of the 100 cities of North Syria. Once there was rich brown earth on limestone. There were forests. The cities prospered. Now, the rich brown earth is gone. The cities remain as ruins, standing starkly on their rock foundations, their doorways many feet above the foundation stones. Here and there some of the brown soil remains, caught in pockets, and vines and stunted olive trees grow from them. These vines and trees, and the grain of the terraces and wood from the forest, were once the wealth of the cities.

We, too, are strong. But already we are restive. There is not enough lumber. We are cutting trees twice as fast as we plant them. We cut 100 trees and plant 40, the surveys show. Oil is getting short. Our rivers still run red with our soil.

All over the old world there are vast areas which testify to man's ca lessness and his greed. China and dia are stark examples of it.

—*Atlanta Constitution*

### IS IT NOTHING TO YOU?

Dr. Chas. E. Scott of the Pres terian Mission in China asks in *Missionary Tidings,* "Is it nothing you, all ye that pass by, that the R are crucifying some of our Chin pastor friends; that they are bury alive Christians and their childr that they are dragging women, fast ed by the heel to vehicles, until t are bruised to death; that they marching off from villages young m of military age, bound together, strings, by wire through loose skin the neck? Much more not fit print."

If this were being done in Pue Rico where American dollars are vested in the sugar industry which pends upon native labor, our p would start talking about four fr doms and American military fo would rush to the rescue, but thi being done in China. It isn't hur the American capitalist, so we d even raise our voice in protest! Chinese are not afflicted with sl memories and someday we Americ shall have to pay for letting the mighty dollar sit on the throne to tate the direction in which we tr project the four freedoms.

—*The Lutheran Missionar*


## The Lutheran Outlo

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The
# LUTHERAN OUTLOOK

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## EDITORIAL

N ROBBINSDALE, MINNESOTA, a suburb of Minneapolis, the Evangelical United Brethren denomination applied to the village council for permission build a $150,000 church. They had the approval of comity committee of the local Federation of Churches. But they did not get the approval of the village council. Members of the council quizzed the rchmen as to the number of adherents they have in community and where they live, and turned down request for a permit.

### n Cities ntrol Churches?

ot only the United Brethren but other denominations vell are incensed at the council's action. Counsel for Brethren, who are preparing to take the matter to rt, says that the refusal by the council is a denial of dom of worship. A Jewish leader, Rabbi Minda, l, "This action of the Robbinsdale council contradicts ry basic principle of American life and tradition. t is not the province of government whether on the l, state or national level." Said a Methodist spokesn, "If government can control the building of churches then it can control religious worship by limiting it."

he council members defend their action by saying t it was based on petitions signed by neighborhood idents. Signers of the petitions say, "We are not oped to churches. Many of us who built in the area ere the church intends to locate intended to create uiet residential area." And they pointed out that the ge number of cars which would probably be parked the area every Sunday would constitute a traffic ard.

hat last sounds like an afterthought. For if the ghborhood would be crowded by the cars of those ending the church, it should be obvious that there is siderable demand for the church; and the questions the council members as to the number of adherents he church in the community either did not bring out truth, or if they did the truth was disregarded by the ncil.

This question has come up before and will have to be decided by the courts some time. The Supreme Court has already decided in a case that came up from Columbus, Ohio, that a neighborhood cannot make restrictive real estate covenants stick, and that if a Negro congregation buys a house in a white neighborhood as a parsonage, the pastor of that congregation can live in the house. I am not criticizing that decision. But it would seem that if a neighborhood cannot forbid a Negro pastor, it ought not to be able to forbid a United Brethren church.

It may well be that communities in the future will require, as some already do, that any new church building must have enough parking space on its own property that automobiles will be off the streets. In the interest of safety, and if the law is applied impartially to all, the churches could not object to that.

The question of church bells is somewhat different. Sometimes a neighborhood zoned for residences objects to the coming of a church because the people of the neighborhood want to sleep late on Sunday morning and object to the noise of a church bell. In one instance recently two men were arrested for violating an anti-noise ordinance by broadcasting sermons over a loud-speaker. Counsel for the defense argued that if one church is permitted to have a bell, another church cannot be denied a loud-speaker. The judge dismissed the defendants and declared the anti-noise ordinance unconstitutional. In a similar case from another state that went clear to the Supreme Court, the justices also declared a law forbidding the use of a loud-speaker unconstitutional.

And yet local laws everywhere are trying to take some of the tension and strain out of urban life by reducing noise. Muffler cut-outs on automobiles are forbidden; in some cities it is even against the law to blow an auto horn; prolonged whistling by locomotives of passing trains is frowned on; noisy street cars are replaced by rubber-tired buses; rumbling trucks are restricted to certain streets. I see no objection to a church agreeing not to install a bell; after all, a bell is not part of the

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essential equipment of a church. But what about the singing of hymns on a Sunday morning in summer with the windows open? Or the playing of a Sunday school orchestra?

This whole issue of whether a residential neighborhood can ban a church building will have to be decided, and I hope the United Brethren in Minneapolis will carry it through to a clear court decision. Today a village council refuses a permit for a U. B. church on the petition of neighborhood residents. What will hinder another community with a majority of Catholic residents from refusing a permit tomorrow for the building of a Lutheran church? Or a Lutheran majority from forbidding the erection of a Catholic church? Or a white majority from forbidding the coming of a Negro church? Or a Gentile majority from preventing the building of a synagogue?

This would no longer be freedom of religion. We are loud in our criticism of other countries where minority religious groups are denied full rights of worship and propaganda. But if in America a local government can prevent the erection of a church of any denomination, we no longer have full religious liberty.

## Roman Religion

RECENTLY there came into my hands a pledge being circulated among Catholics. It is evidently based on one of the latest superstitions of the Roman Church, that the Virgin Mary appeared to some children at Fatima in Portugal. (The resemblance to the Lourdes legend is obvious). The pledge reads:

> "Dearest Queen-Mother, who didst appear at Fatima and promise on three conditions to convert Russia and bring peace to all mankind, I hereby solemnly pledge to thy Immaculate Heart that in reparation for the sins Thou didst so sorrowfully lament, I shall offer up each day the sacrifices necessary for fulfillment of daily duty; I shall say a part of the Rosary each day while pondering the mysteries; I shall wear the Scapular as profession of this pledge and as an act of consecration to Thee. I also promise to renew this pledge especially in moments of temptation."

There are several false doctrines contained in that pledge, but I pass them by for the time being for something more interesting. Alongside the pledge, under the heading "Sabbatine Privilege," is this statement: "Signers of this pledge will be eligible for the Sabbatine Privilege (Liberation from Purgatory by 1st Saturday after death) by checking here."

Does this mean that for such a simple thing as signing a pledge Rome is willing to give up the great leverage which the doctrine of purgatory allows her to wield over her people? Who would not sign the pledge if thereby one could escape from the pains of purgatory in a few days? Has not their Church been teaching them this: "You know that while they (in purgatory) suffer far more than we can possibly realize, they are powerless to help themselves. Yet we can aid them beyond measure by the Holy Sacrifice of the Mass, our prayers and almsgiving" (direct quotation from a letter of the Franciscan Fathers asking for contributions)?

I suspect that it is not so easy to escape the threat purgatory as by merely signing a pledge. Note thr things. First, the promise merely says, "Signers of t pledge will be *eligible* for the Sabbatine Privilege." Fi ty million men are "eligible" for the Presidency of t United States, but only one is elected.

Second, on the other side of the pledge these wor are printed:

> "This pledge is priceless, not only to the world b cause of our Lady's promise to convert Russia, but *you* . . . because by fulfillment of these pledges . which are so simple . . . you obtain (1) Promise th Our Lady will aid you at the hour of your death: ( Assurance (Commutation being granted) of liberati from Purgatory by first Saturday after death."

Note the condition in parentheses in (2), "Commutati being granted." Nothing was said about that on the s where the pledge is printed; only that the signers *eligible* for the Sabbatine privilege.

Third, there is also a prayer on the reverse side. reads:

> "O my God, in union with the Immaculate Heart Mary, I offer Thee the Precious Blood of Jesus fr all the altars throughout the world, joining with It offering of my every thought, word and action of t day. I desire to gain every indulgence and meri can, offering them, together with myself, to Mary I maculate, whom Thou hast appointed the dispenser the merits of Thy Precious Blood especially by mea of this Scapular* that she may best apply them to interests of Thy Most Sacred Heart.
>
> Precious Blood of Jesus, save us!
> Our Lady of Mount Carmel, pray for us!
> Sacred Heart of Jesus, have mercy on us!
>
> * Here kiss the scapular you wear (500 days indu ence)."

The point is in that footnote. Why would 500 days dulgence procured by kissing the scapular be of any to you if you were going to get out of purgatory by first Saturday?

Under this prayer stands the *Nihil Obstat* (Noth against it) of Arthur J. Scanlan, S.T.D., *Censor Librorum* (Censor of books), and the *Imprimatur* (Let it be pri ed) of Francis J. Spellman, Cardinal Archbishop of Church. So it is official.

In that one prayer are the following false doctrin when judged by the Word of God:

1. "Immaculate Heart of Mary"—an invention of Roman Church for which there is no basis in Scriptu

2. "I offer the precious blood of Jesus from all altars"—the false doctrine of the mass, expressly refu by the Word of God which says that "by one offer He hath perfected forever them that are sanctified."

3. "I desire to gain . . . merit"—but the Bible sa "Not by works of righteousness which we have do but according to His mercy hath He saved us." "It the gift of God, not of works, lest any man should boas

4. "Offering them . . . to Mary"—but it is writt "Thou shalt worship the Lord thy God, and Him o shalt thou serve."

"Whom Thou hast appointed the dispenser of the its of Thy precious blood"—pure fiction, for Jesus nself says, "No man cometh unto the Father but by "

et the Knights of Columbus advertise: "The Bible Catholic book."

That I would like to know is this: When Monsignor en or others make those converts, of whom they like oast, from among the intelligent and informed, do y lead them into all the mazes of Catholic superstiupon which the common people are fed? Or is there ore intelligent Catholic religion at a higher level for elite?

## theran Unity

WHEN THE National Lutheran Editors' Association met in Rock Island in September, they expressed mselves forcefully on the subject of Lutheran unity. eir words bear all the more weight because all secs of the Lutheran Church are represented in the tors' Association, because this is one of the oldest rsynodical groups and its members know from exience how it is possible for Lutherans of different kgrounds to draw nearer to each other, and because nature of their work brings them into close contact h the sentiment of Lutheran lay people across the d.

The editors recommended the formation of a federaof all Lutheran bodies in America as a preliminary toward organic unity. Actually this could be accomplished by a single rather simple step, the decision of the Synodical Conference to cooperate with the National Lutheran Council. We have in the Council an agency which serves all groups except those in the Synodical Conference, and when we act together through the Council we are a federation of Lutheran Churches.

The editors advocated not only the strengthening of the National Lutheran Council as the functional arm of the Church, but also the creation of city, regional and state councils to promote cooperation on state and local levels. "We are convinced," they said, "that it is part of the inescapable stewardship of the whole Lutheran Church in America to face this problem of Lutheran unity without delay and without excuse, working toward closer and more fruitful unity while it is day, before the night cometh when no man can work."

The convention of the American Lutheran Church at Fremont, Ohio, went even a little further than the Editors Association. It adopted a committee report which recommended the exploration of the possibility of *organic union* with other members of the American Lutheran Conference. The report adopted also pledged the A. L. C. to discuss with the Missouri Synod and the United Lutheran Church, and with any and all other Lutheran bodies approaches and methods to attain fuller unity and closer affiliation.

When Lutherans of all groups become convinced that it is their duty to face this problem of Lutheran unity "without delay and without excuse," we may begin to get somewhere. There is a sound of going in the mulberry trees.

# The Millenium

E. Gomann

THE DOCTRINE of the return of Christ and the consummation of the world was a source of strength and comfort for the early Christians in ir persecutions by Jews and heathen. Not only such ts as the Montanists and Ebionites, but also church ers like Papias, Irenaeus, Tertullian, Lactantius and l others lived in daily expectation of Christ's coming l taught the establishment of His glorious reign when an would be bound a thousand years, the enemies of Lord and His kingdom would be suppressed, and ce and prosperity would prevail on earth.

t is therefore nothing unusual that at similar times persecution and tribulation the thoughts of Christians uld turn to this doctrine. That was the case during Reformation when Thomas Muenzer and the Anaptists proclaimed "Das Tausend-Jaehrige Reich." Lason the Second Adventists and Mormons took hold of s teaching. Before and after the great world wars Russellites have set forth the "Millennium Dawn" h a zeal that borders on fanaticism. In regard to the latter, the late Dr. George W. Sandt raised the significant question: "What would happen to the Lutheran Church or any Church, if even only a tenth of its members were as devoted to its teachings as are the attached agents, missionaries, or whatever you may choose to call them, to Russellite Millennialism?"

The first question therefore is, What is the Scriptural basis for this dotcrine? There are many Scripture passages used in support of it. In the Old Testament the apocalyptic prophets: Daniel's vision of the four beasts and Ezekiel's picture of the resurrection, of Gog and Magog, of Aholah and Aholibah, as well as Zechariah's angelic riders are found to bear on the subject, setting forth the "Day of the Lord" as a day of wrath and vengeance. And then again there are places, particularly in Isaiah 11:6-9 and 65:25 and Micah 4:1-4 where we read: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain, saith the Lord." "And He shall

judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). Also this, "Many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us His ways and we shall walk in His paths; for the law shall go forth of Zion and the Word of the Lord from Jerusalem" (Micah 4:2).

*Are the Passages Millennial?*

In all these passages mention is made of the Lord's solemn and gracious visitation of the people, of His active rule and universal peace. "There is, however, not the slightest intimation that they refer to any thousand years' reign of Christ and the saints whether on earth or in heaven. Their contexts clearly show that they refer to the Messianic times. How such Messianic prophecies, which speak of physical restoration, are to be understood, we learn from the speech of St. James at the Apostolic Council in Jerusalem, when he says: Men and brethren, hearken unto me. Simeon has declared how God at first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David which is broken down; and I will build again the ruins thereof, and I will set it up; that the residue of man might seek after the Lord who does all these things. Known unto the Lord are all His works from the beginning of the world. (Acts 15:13, ff.)

"In this passage the work of Paul and Barnabas among the Gentiles is declared by James to be a fulfillment of the words not only of the prophet from whom he quoted (Amos 9:11), but of all the prophets who spoke of the building again of the tabernacle of David and of the setting up of its ruins. According to James the prophets used these physical things sacred to religion as object lessons to portray the future blessings that should come in the Messianic times. It is a fact to be noted that nowhere in the Old Testament is there any reference to a Messianic reign of a thousand years." (Little, Disputed Doctrines, 32).

In the New Testament there are several passages which speak of the glorious advent of God's kingdom, such as Matth. 16:28, "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom," and Luke 23: 42, "Lord, remember me when Thou comest into Thy kingdom." These, and also Rom. 11:25, ff. concerning the salvation of Israel—"blindness in part is happened to Israel until the fulness of the Gentiles be come in"—and the passage in II Thess. 2:3-10 setting forth the doctrine of the Anti-Christ are "misinterpreted and misapplied and invariably incorporated in the doctrine of the Millennium by its advocates" (Little, Disputed Doctrines, 33).

But it is only in the twentieth chapter of Revelation, vv. 1-10, that the period of a thousand years or the r lennium is referred to. Here the expression "xilia e occurs not only once but five times. But it must also acknowledged that this chapter is a figurative pass and elaborate in its imagery. It speaks of an angel h ing a key and a chain in his hand, of a dragon, of a b tomless pit, and of a seal. All this adds to the *crux terpretum* of this much-disputed passage, with wh famous interpreters such as Zahn, Lange, Luecke, Me on the continent and the Lutheran Commentary, Len and others on this side of the Atlantic have wrest I can therefore only refer you to these works and c fine myself briefly to the theories which have arisen fr the different interpretations of it.

*Pre-Millennial Advent*

"The first of these is the doctrine of the pre-millen coming of Christ. Here the fundamental belief is t Christ is to return at some time in the near future establish an outward and glorious kingdom on ea At His coming the saints are to be raised from the d and share with Him in the government of the wo The seat of this kingdom is to be the holy city of Je salem. During this period the Jews are to be conver and brought back to their own land. The greater p of the inhabitants of the earth are also to be conver and the time is to be one of universal peace and bless ness. It is to last a thousand years, at the close of wh period the powers of evil are to be set loose for a t and will unite in one final assault upon the saints Christ. Then will come the second resurrection, nam of the wicked, to be followed by the judgement and final awards. I do not mean to say that the theor held in precisely this form by all its advocates, but c that this is a fairly representative statement of t (Stearns, Present Day Theology, 513).

It is the form in which Papias in the ancient Chu and the Montanists taught it, and in modern times W liam Miller, the founder of the Second Adventists, particularly the Russellites propagate it. The latter not hesitate to say that the Millennium is all Christ secured for us by His sufferings and death. It is 'l great opportunity" to earn eternal life through obedie and holy living. And Russell as well as Miller kn when the Millennium would begin—in 1844, then 1 and surely in 1914. To defend themselves against charge of error or wilful deception, Russell argued t the dead have risen already, only we don't see them cause they are souls.

The value of this theory is unquestionably that it h heres to a literal interpretation of Revelation 20. defect, however, is that under the influence of soc political dreams it follows Jewish eschatological id Ever since the Exile the Jews have thought that "ev ually they would dominate and thus bless the wh world of nations. The Messiah for whom they loo was the one who would lift them up to their height usher in this era of Jewish supremacy. Jesus was t opposite of such a Messiah, and the Jews crucified H

have rejected Him ever since. Jesus could not use title 'Messiah' during His ministry among the Jews ause of this meaning which the Jews had attached to He used the term 'the Son of man,' to which no such ional, political, earthly notions could be attached" nski, Revelation, 570). Worse, however, than this is fanaticism and excess associated with this view which created a well-founded prejudice against this theory ong sober Christian thinkers.

he judgment therefore with which the Augsburg Con- sion rejects Chiliasm or Pre-Millennialism pertains no s to the Second Adventists and Russellites than to Anabaptists. The words are: "They (the Lutherans) demn others also who now scatter Jewish opinions t before the resurrection of the dead the godly shall upy the kingdom of the world, the wicked being ev- where suppressed" (Art. XVIII).

*Post-Millennial Advent*

The other view which has been commonly held in e Christian Church is that the Millennium is a period eceding the second coming of Christ, during which ristianity is generally to prevail and the principles of e Gospel to be recognized. It is not a period of pre- ely a thousand years but one of indefinite duration, e number one thousand, the cube of ten, being the mbol of perfection and designating the period as one great prosperity and blessedness. During this time rist is to reign not in visible personal presence but rough the Holy Spirit and the common methods of e kingdom. This view abandons the strictly literal terpretation of Rev. 20:1-10 and recognizes the fact at there is a figurative and symbolical element in the ophecy, corresponding to the general character of the ok in which it occurs. The binding of Satan indicates e suppression of evil and the general prevalence of the inciples of the Gospel during the millennial period. ne first resurrection (in full accordance with Ezekiel :1-14, which the apostle most likely had in mind) is be understood as referring to the revival on earth of e cause and spirit of the martyrs (or perhaps to a rais- g of the souls of the martyrs to a place of special dig- ty and authority in the heavenly world), while only e second resurrection is to be understood as a physical ne." (Stearns, 515).

This form of spiritual millennialism was presented by t. Augustine in his famous *De Civitate Dei* (lib. XX, 9) and has had many representatives in modern times. mong them are such famous and conservative theo- gians as Albr. Bengel, von Hoffmann, Delitzsch, Kurtz, uberlen, Beck, Lange, Ebrard, Rothe, Loehe, Vilmar, rank, Luthardt, Zoeckler, Martensen etc. (Rohnert, ogmatik, 591).

The reason for the acceptance of Millennialism in this rm by so many outstanding theologians is no doubt ne fact that there are a number of passages in the New estament which lead to the conclusion that at some me before the second coming of Christ, and opening the ay for it, there is to be a grand final massing of the powers of evil, perhaps connected with a temporary re- lease of the supernatural powers of evil under a personal head called the Antichrist. This is to result in a short and terrible conflict issuing in the utter overthrow of these enemies of Christ. Of this final struggle the ef- forts of the persecuting Jewish and Roman powers against the early Church are the type and the prophecy. See II Thess. 2:3, ff., "For that day shall not come except there come a falling away first and that man of sin be revealed," etc.; I John 2:13, "Little children, it is the last time"; Rev. 20:7-10. Since the Reformation Luther and many Lutherans as well as the Westminster Con- fession of Faith expressly call the Pope the Antichrist. And this convention of Protestant Christians is well founded in the arrogance and intolerance of the Roman Church. But the most that can be said is that the papacy, so far as it has persecuted the true Church, is a type of Antichrist.

Another reason why these theologians are inclined towards Millennialism in this form is the conversion of the heathen which is taught in the Old Tetsament and in the New. In Isaiah 60 the prophet sees "the Gentiles come to thy light, and kings to the brightness of thy rising." Christ's great commission to preach the Gospel to every creature, together with the promise that He would be with His followers even unto the end of the world, made the Christian Church a missionary Church. And there can be no question that its work must go on until the Gospel has been preached in all the world. The fulness of the Gentiles is to be brought into the king- dom, nor are God's chosen people to be forever cast off. Paul writes, "The gifts and the calling of God are without repentance" (Rom. 11:29).

It goes without saying that the view of these spiritual Millennialists is far more acceptable than the one which the social-political Millennialists entertain. But even this interpretation is not without difficulties. This is mani- fest, that there is no complete agreement among the theologians who represent it. Spener contents himself with the thought of future better times for the Church; so also Loehe and L. Harms. Martensen expects a kind of spiritual return of Christ, and Bengel, Hengstenberg and many others of the so-called "post-Millennialists" hold that the Millennium took place from the incarna- tion, the coming of Christ in the flesh, till 1,000 A.D., or from Constantine the Great until the papacy, or from the decline of the Roman Empire to the Reformation; suggesting that the time need not comprise exactly 1,000 years. (Rohnert, 592).

Kahnis says: "The simple fact that Chiliasm has almost as many forms as it has advocates proves how insecure is the Scriptural basis of this doctrine." But it was not only this diversity of opinion that induced such theo- logians as Thomasius, Philippi, Kliefoth, and Kahnis to decline Millennialism in any form. The chief reason for this attitude on the part of the dogmaticians of the Ref- ormation era, the leaders in the Missouri Synod, and most of the theologians of the other general Lutheran bodies on this continent is comparative Scripture study.

When in Rev. 20:4 John says, "And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God . . . and they lived with Christ a thousand years," he manifestly means not a visible reign with Christ on earth but a living of the souls of the martyred saints with Christ in heaven. And when he continues and says of the rest of the dead, "But the rest of the dead lived not (not, lived not again) until the thousand years were finished," he discloses that the souls of those who died in their sins do not enter into the realm of bliss but are doomed to everlasting death.

*Objections*

Dr. Little in his book *Disputed Doctrines* enumerates the objections to the doctrine of Millennialism as follows:

1. The doctrine of the Millennium is against those passages of Scripture which assert that no man can know beforehand the precise time of Christ's second coming or fix a definite period within which it may occur. (Cf. Acts 1:7; Matth. 24:36; I Cor. 10:11).

2. It stands in contradiction to such passages of Scripture as describe Christ's kingdom as a spiritual kingdom, standing out in strong contrast to all earthly kingdoms. (John 18:36; II Tim. 4:18; Heb. 1:3; Eph. 1:20).

3. It is opposed to Christ's characterization of the nature and the consummation of the Gospel age as set forth in the parables of the Wheat and Tares (Matth. 13) and of the Pounds (Luke 19).

4. It presupposes a flourishing condition of Christ's kingdom at the time of the second advent in direct conflict with Christ's own declaration and that of His apostles. (Cf. Luke 18:8; Matth. 5:4,10; Acts 14:22; II Tim. 3:12; Rom. 8:17; Rev. 21:4).

5. The hopes and aspirations of Christians are never directed either by Christ or by His apostles to a Millennium, but to their eternal home in heaven. And neither Christ nor His apostles leave any room for a Millenniu previous to the second advent (Cf. Matth. 24 and 2 Mark 13; Luke 3:21; Acts 1:11; II Thess. 1:9; I Thes 4:17).

6. The Pre-Millennial theory is likewise opposed b many passages of Scripture which represent the gener judgment as immediately followed by the distributio of eternal rewards (Matth. 25:46; II Cor. 5:10; Rom. 2:5

Millennialism is an error and contrary to the analog of our faith. But it is also true that wherever error spread some truth of faith and some phase of the Chri tian life has been neglected in the Church. The Anabap tists could never have propagated their error of adu baptism if many of those who had been received into th Church through infant baptism had not failed to sho forth the fruits of their new life. Nor would the Adven ists and Russellites succeed in turning many away fro the revealed truth if there were not those among u today who, being *Diesseits-Menschen,* have in their prid and selfishness practically abandoned the thought of, not even the belief in, the return of Christ and the li after death; yea, if there were not found in our day a well as in the days of St. Peter "scoffers walking afte their own lusts and saying, Where is the promise of H coming?" (II Pet. 3:3).

If all believers were Maranatha-Christians (I Cor. 1 22) and lived their life *sub specie Aeternitatis,* practi ing the faith and love which is in Christ Jesus our Lor particularly in these days of world-wide suffering an tribulation, the thought of a millennium on earth woul soon vanish from the hearts and minds of the peopl Instead of seeking heaven on earth Christians wou look to heaven above, watching and praying that wh the Lord returns in His glory according to His promi they may receive Him with joy and enter with Hi into His everlasting kingdom.

# A Preacher Sits with Kinsey

George H. Muedeking

THE AUDIENCE, jamming every corner of the large lecture room, tittered nervously. One hundred fifty family-relations counsellors, teachers, professors, nurses, doctors, college presidents and deans, high school superintendents and principals, and pastors, had been pledged to secrecy in withholding from even their dearest friends the place of meeting. Quite expectedly then, almost everyone of them thought his own personal friend would not be noted if he were brought along; and the excited hum of three hundred voices convincingly silenced the idea that the twentieth century is blasé about sex. For this was to be a sex lecture, and a sex lecture plus. The lecturer—well, that was what all the excitement was about. In less than two minutes, from out the huddle of professors and newsmen an distinguished visitors grouped around the front do would break forth history's most widely-read scientis Alfred Kinsey, statistical biologist of Indiana Universit

And here he was! There was no mistaking who w the sun about which the lesser satellites of research human behavior were hovering. You couldn't perha tell who was Pomeroy or Gebhardt, or Martin. B there was no question about that broad-shoulder touslehaired, red-bowtied football coaches' dream, swin ing confidently up to the desk. This was indeed the mo famous (if you count notoriety and acquaintanceship fame) scientist since Darwin. In the mushroomin science of Humanity-Studying-Itself, this man wou

the place that Galileo did in the material sciences, Charles Darwin had done in the Life Sciences.

r would he? Was all this build-up with which the s had met his work on Sexual Behavior in the Human e simply sensation-mongering? At least now he was e before a group of workers whose daily vocation hed the evidence of society's sexual vagaries on a dred fronts a month. What could he tell us that we n't know? What did it mean that a quarter-million ies of his enormous technical statistical tome were to sold before the sales would level off? Did it mean he had truly lifted a curtain behind which the Vic- an grandson had been hiding for forty years? Or s he simply fortunate enough to have satisfied a cyni- humanity's escapist tendencies with a pornographic rature that avoided the postal laws because it called lf scientific and spoke a technical jargon? Whatever interpretation, everyone agreed that this author's k was technical—not even a University professor ld be spotted who dared to claim he had read every d of the book. And if you talked to the laymen who blushingly hidden Forever Amber behind his other ks on his desk five years ago, this layman would er commit himself now beyond the blustering in- ence that he had gotten well into the first chapter of work.

hen he began to talk. In clipped accent he estab- ed his right to be heard. "I knew ten years ago (1938) t there were people who didn't want to know what ple do sexually. It took half a year to get the first ty-two histories; now we pile them in faster than we e hands to take them." As you tried to evaluate the aning of his effort to establish himself, you wondered. u wondered how fully a man could accept his state- nt that there were hundreds of thousands who tried interfere with those who gave their histories to the earch. Was this only another self-styled martyr nding before us?

Who was against him, anyway? The Church? The TU? Whom was he fighting? It didn't take long find out as he moved in for the in-fighting. Believe r not, the most vociferous critics of his material amaz- ly were those who "call themselves scientists." And at did this indicate? It showed that "even the scien- is human and is affected by emotional restraints."

What then were the scientific judgments urged against findings? There was of course the choice of his re- rch subjects. Could you predict the behavior of the man male, from only five thousand individuals? uld you even predict the behavior of one nation's ual behavior when there were seventy-five million n to be judged by fifty-three hundred cases? Well course, it only depends on your choice of samples, as y commission merchant knows full well.

Did it not suggest the validity of the samples, to know at they represented a seventy per cent larger group an the public opinion polls by which national elections e predicted within a single per cent? Did it help es- olish validity to know his case histories were taken m coast to coast, from two years of age to ninety, from professional-school graduates and from illiterates? Could we begin to believe his principle of statistical saturation, that additions need be made to sampling only to the point where they no longer modify the trend of the sample? Take this group before which he was appearing this week: according to his zoological population analysis premises, not every person needed to offer his case-history. Even the last objecting five or six, who would hold out to the bitter end, protesting that it was nobody's business what their sex experiences had been, could be expected to show so microscopic a variation from the general pattern that they could be safely left aside in the final calculations about the sex histories of family-education counsellors and teachers. How could Kinsey know this? For an answer we were more than frequently referred to his volume, and here the chapter which deals with the validity of his sampling was called on for support and explanation (Chapter 3).

But what about the kind of people who would volunteer such histories? Were they not exhibitionists? More than one of "Kinsey's guinea-pigs" has listened amusedly to his companion heatedly arguing that most of Kinsey's subjects must have been more than abnormal, to allow an investigation of this sort. Perhaps our guinea-pig hero has felt concerned enough for the rights of truth, to drop the hint that if the rest were no more abnormal than he himself was, his companion would not have to worry too much. Wherever possible, one-hundred per cent groups were attempted, as in this particular instance. Where some held out from telling all, it should not take too much introspection to recognize that the holdouts would not be as likely to weight the side of the prudish as the side of the sexually experienced. This judgment can be confirmed quite readily, in this manner: as soon as this revelatory study hit the bookstores, the interviewers found that the socially-taboo items jumped their incidence. That is, people no longer felt the need of hiding the activities they thought abnormal, since it was now shown that many others of their own social stratum were "guilty" of these same actions.

Yet another question insists on an answer: how valid was the interviewing method? Did the interviewer play fair with his subject? Could you cover up on items you didn't want to discuss, without getting caught at it? Did the interviewers get confessions after the manner of the Soviet secret-police, keeping at it until they got what they wanted to hear? Well, there was only one way to find out—by meeting Dr. Pomeroy "after the lecture today, and signing up for an interview."

So we appeared singly at the doctor of our choice—"but don't please all choose Kinsey"—not at all overjoyed by the immortal honors that were soon to be ours. For were we not helping to write a best-seller? Maybe we were, but how did we guarantee that someplace in the shuffle our own life story would not come out identified?

There would be a glamor to sitting with Dr. Kinsey himself at this strategic moment. But was it not better to satisfy oneself that the other interviewers, by whom the majority of the histories were taken, were themselves

as capable as their venerable chief? So another genial, pipe-smoking young Doctor of Anthropology began to fire the questions.

Surely, we know when and where we were born. We knew what grade we had finished in school. This, as we had already been informed, was the most important single differential in sex expression, the education a man got. If he was started college-ward, even by parents who themselves had been denied this opportunity, his sexual behavior would tend to vary toward the college-educated individual. This was found to be true even back there when that boy was experimenting in homosexual relations with all the boy friends who would never be going to college, and who would all adopt sexual patterns different from his own.

There were questions from the interviewer on religion. The answers to these questions seem so far to show precious little relationship to sexual behavior over the general run of the male population. That would interest a preacher, wouldn't it?

It would make him put question marks behind many of his most cherished convictions—that a good Luther League youth program helps our nation's sexual morality, for example. When 85% of the boys have accepted their sex patterns for life by the time they are 14 years of age, and 95% by the time they are 16 years old, we are a little late in giving lectures and talks in church youth-groups or in Senior High School on the hush-hush subject of where a baby comes from. We are even too late in confirmation instruction already. From Kinsey's generalizations, it would be appropriate to write "too late" over most of the effort to modify sexual behavior after eight years of age!

There were other implications for a pastor that came flowing out of this startling lack of any significant religious correlation with Kinsey's findings. Need such implications be listed? That sexual patterns in marriage and out of marriage depended more on education than on whether grandpa was a Lutheran pioneer? That parental education for more adequate sexual guidance of children would have to be stepped up a thousand times in the congregation's program? That the general impression that nobody else could have been sexually tempted quite as much as we were, is wrong? That we may have to go on the same assumption with the sixth commandment that Luther makes of the seventh: if we were to punish transgression of the seventh commandment the way we do the fifth for murder, there would soon be no one to pull the trap-door?

Could these fifty-three hundred males and still more females (one-hundred-thousand case histories are planned for) fool the interviewer? Surely they could. They can even fool themselves with their falsifications of memory. But will they be more likely to remember sexual experiences that never happened, or more likely to forget those which did happen? Any variation from truth will tend to be toward making the Kinsey Report a bare minimum rather than an extreme. For example, if 96% of the males interviewed had had masturbation experiences, one ought to question the 4% left out, rather than those 96%. What sexual conflicts inhibit their memory so much that they could not bring the experiences back to memory; or what pathological lyi may we not look for among these lonely four percente

It is possible that exhibitionistic confession occurs t particularly in those early days when volunteering case-history was almost unheard of. How frequent su exhibitionism might occur can be checked in a numb of ways. For instance, by taking repeated samples out the original samples, and computing the standard devi tion that turns up. Such procedure is discussed in t Report. Or by repeat-questioning from eighteen mont to seven years after, the exhibitionistic lies could be u covered. This procedure was followed too, and the r sults tended rather to show a less full memory of even originally than in the later interview. But perhaps t most convincing refutation of the frequency of exhib tionism that can be offered, is that the social group whi shows the largest incidence of heterosexual experien (where "bragging" over conquests would be the mo likely) also is the same stratum that is by far mo reticent on sexual matters than the more desensitiz college-trained. That is, this lower 85% of our popul tion dispenses with everything that it can about the s act except the act itself. Pre-coital sex play is at a mini mum, and often thought to be a perversion; in extrem incidences, the fear of nudity is so pronounced in th group that bathing is done in the bathtub with nigh clothes on. Yet it is this almost strangely reticent gro which indulges most frequently in heterosexual relation both before and outside marriage.

Questions repeated in different form by the inte viewer, and repeated more than once, also disclose effort by the researchers to check for accuracy. O such question, involving the date on the incidence adolescence, helped even the preacher to discover th he had given another answer which did not square wi this one, and a reconciliation was demanded by the i terviewer.

Out of the accumulated histories, it became increa ingly apparent to Dr. Kinsey and his associates, th adult memory is not too much to be trusted. So mo and more the research has worked the Kindergarte Pre-school, and Elementary levels of the population. A swers that come from these researches tend mostly push back the awareness of the sexual content of livi in the child's mind to much earlier ages than all but t most advanced students of child psychology had heret fore asserted. They reveal, with qualifications of cours that a parent can scarcely get to his child too early wi sex information, if that parent wants to get there fi with the best.

When the preacher finished his session with Dr. Ki sey, what did he decide? He probably came to abo the same conclusion which the book itself arrives that the reliability of the Report is much, much great than all but the most bizarre psychiatrists dared to ha believed possible before; that the Report is accura only for those who have been interviewed, and that more than can any other sociological measurement (ev

age of death, figured down to the last penny on the arial preachers'-pension studies) have its averages ied unqualifiedly to all the population, can this Re- be unqualifiedly applied—but this means only that n all sociological averages, there can be no average ss there are deviations from a median; that the re- can be used in pastoral work to suggest the probable s of personality and ethical problems we are dealing in our work—and for this purpose the book includes nical tables"; that Family-Life sex education is dem- rated by the Report to be necessarily of paramount rest to Christian parish education if we ever expect nodify sexual behavior toward the ideals of the Bible; that this book and its companion volumes (six or t are anticipated) will constitute a sociological and chological milestone comparable to nothing since ud first took up his pen and scratched out into for- enness the classical psychology of our fathers. Need- to say, this last observation does not arise out of the ik itself.

enefitting by the bitter experiences of our grand- ers in their tussles with Darwin, we shall do well as achers not to speak against the Kinsey Report until have at least read the book and know what he is ting about. It will not do, for instance, secondly, to ooked at by the humanistic scientists of our age with r wide-eyed astonishment as they see us, who have ays claimed everybody was a sinner against all the mandments, to insist now in an about-face, that the sey Report is grossly exaggerated, and that we really only sinners without any sins. Here in our hands is straightest-faced personal evidence since the liquida- of the Christian martyrs that the Bible is perfectly t in its verdict that the heart of man is desperately ked. Why should we preachers then be the first to y this evidence that so readily verifies the Bible?

inally, to be fair to the research, it can be pointed that it comes with a minimum of scientific honesty us to complain that the report is too materialistic. en it shows that "five per cent of all 12-year-old erican boys have already had sexual intercourse; at one out of every 7 has had such an experience; over per cent of American males had pre-marital inter- rse by the time they are 20; pre-adolescents have acity for frequency of sexual orgasm far greater than most adults; nearly 70 per cent about 35 years of age have had experience with prostitutes; 86 per cent engage in pre-marital intercourse; between 30 per cent and 45 per cent engage in extra-marital intercourse; one out of every 6 American farm boys has had intercourse with farm animals."; then it will not be too much in good intellectual taste to criticize the findings by saying, "After all," as we fold our hands across our stomachs and sigh, "sex is really so largely mental and psychological, even spiritual (if directed at the right people) that the Kinsey Report is hopelessly biased in considering only the outward expressions of sex."

Of course this analysis is only directed at the outward expression of sex. But do we realize as we criticize in this manner so complacently, that this outward side of sex is the one side of sex that nobody has ever before had the courage to find out about? The emotional, psychological elements of sex?—every library is jammed with books purporting to tell us about the love motivations of men. Hollywood has no other box-office catch than this inward psychological aspect of sex. What nobody but Dr. Katherine Davis (Sex Factors in the Lives of Twenty-two Hundred Women) and Catholic priests (whose findings are not yet available to the general public) had the vision to find out, Dr. Kinsey has set out to do. If he has set out to count the number of apples that fell from the tree, let us not be too disquieted that he has not at the same time given us the mean temperature for the fourteen hours preceding the fall of each apple. He did give us what he set out to do. In all known literature, his is the only quantitative analysis of the overt sexual behavior of the human being. Together with his findings on the female and the child, we may use his study for our better understanding of human nature. As pastors we may profit immeasurably by being finally convinced that the secular and sexy writing and thinking that goes on about us is not the perversion of a few minds, but as always in other ages of literature, the successful reflectors of public thinking and acting. In a world gone crazy with the lust of blood, it would be the miracle if other lusts did not arise in turn. That they have should not discourage our witness. Righteousness is still the exaltation of a nation. And it is our privilege yet to say so.

# Our Torrid Enemy: the Love Novel

Walter Riess

OUR RECENT literature's morbid concentration upon immoral love has been sufficiently mourned by churchmen in countless magazines devoted to the preservation of decency in print. There is little need to prove the fact that today's popular novel is a threat to the characters of our Christian people.

But it seems, sadly, that after bewailing the muddy estate of our literature, religious critics promptly allowed their condemnations to freeze on paper. Their contending voices were seldom heard beyond the bounds of book review columns. Even Christians continued their avid reading of the trash placed in the country's book store windows. Better to ignore the trend toward sex, thought many, than to howl about it until everyone (even the pure) grows interested and buys the filth himself.

Unfortunately, this tactful silence has done little to stop the flow of debauchery. Worse, it has enabled today's authors to form, without any tangible opposition, their own philosophy of love, a philosophy which has now solidified itself, and which runs in a steadily augmenting stream through almost all of our fiction. And this philosophy is to its core the direct opposite of the Christian ideal of love.

What this anti-Christian philosophy amounts to is quite simply found. All one has to do is read any novel by a popular modern writer, and nine chances out of ten the answer will be in its pages. Probably James Joyce neared a precise definition when he termed this love "a cold and cruel and loveless lust." And in an article entitled "This Thing Called Love" *(Atlantic Monthly,* Feb., 1948), Bergen Evans wrote: "Love, in the novel at least, exists to give the woman a chance to 'get her own back.' It is, apparently, the one means thought to be at her disposal for humiliating men and 'putting them in their place.'"

That, to put it lightly, is a cheap view of love. But even more poisonous is the declaration of most novelists that *love is the only thing in life worth living for.* In *An Odor of Verbena,* William Faulkner, who has been considered the greatest novelist of his generation, wrote: "Sometimes I think the finest thing that can happen to a man is to love something, a woman preferably, well, hard hard hard, then to die young because he believed what he could not help but believe . . ." Love (or rather, sex which is confused with love) is portrayed as the "sole end of life, the obsession of every mind" (Evans). It is love which all our colorful fiction heroes and heroines strive to achieve, and which they invariably *do* achieve —to the thrills of several million book club and housewife readers every month. Love has been set on a pedestal: the new Goddess of American readers.

The Goddess soon gathered under her wings (or horns) a flock of worshippers who reasoned: if love is the thing worth living for, then certainly *moral bounds are superfluous.* Somerset Maugham: "How much better it is to sin and repent than to repent for not having sinned." And D. H. Lawrence, who made a cult of sex, wrote in *Lady Chatterley's Lover:* "Give me the body. I believe the life of the body is a greater reality than the life of the mind: when the body is really awakened to life." By "awakened to life," Lawrence evidently referred to the adultery practiced between Lady Chatterley and the gardener. Such is the 'great resurrection' of the body, a gospel which has not stopped with Lawrence, but which has spread its good tidings of sexual freedom throughout our fiction.

Sex for its own sake: that is the message of today's novel. When did the sex craze start? Some will say with Flaubert, others with Whitman. And others (certain Lutheran theologians) will go back to the beginning of time and find all the material they need in Genesis. Really, the *history* of the conquests of the new Goddess should interest us only passingly. But what should be of importance is the obvious truth that this philosophy of sex-for-its-own-sake slices at the root of Christian doctrine—the love divine which alone grants human love meaning and endurance. "All things work together for good to *them that love God*" wrote Paul in Romans, and he might have gone on to say: *Without the love of God permeating you, all human love will grow hollow.* Earthly love cannot reach highest satisfaction unless the love of a Father preserves it holy and clean. Before our love can have permanent value, God's love must make that love His own. This, for centuries, has been Christianity's teaching.

Now the novelists ignore all this. Pointing to sex relations as the towering goal of man and woman, they have failed to find the reply to the question of a world of people: What shall we live for in our precarious world? Of course, some die-hards still hold that human love gives satisfaction. As Aldous Huxley states in *The Perennial Philosophy:* "Having, by their voluntary ignorance, wrong-doing and wrong being, caused the divine springs to dry up, human beings can do something to mitigate the horrors of their situation by 'keeping one another wet with their slime.'" But the slime seldom lasts for a lifetime, which fact is witnessed irrefutably by the half million divorces granted every year in this country to husbands and wives who become weary with each other, and who are forced by their own boredom to seek elsewhere for something to hold to.

The unhappiness which this philosophy of sex-for-its-own-sake has brought about is seen even by the novelists who advertise it. Thus one of the characters in Marcel Proust's *Pleasures and Regrets* complains after finishing

venery: "Blaming this final calamity, I return to forever; my last illusion has been torn away, *I am per unhappy.*" And James M. Cain, in his *Past All onor:*

I kissed her, then held her tight and kissed her again, and again after that. . . . I knew I was going to have her. *But when I did, she cried, and kept on crying.*

Djuna Barnes, in her poetic novel *Nightwood,* re- the thoughts of Doctor O'Connor about love:

Because the lesson we learn is always by giving death and a sword to our lover. You are full to the brim with pride, but I am an empty pot going forward, saying my prayers in a dark place; because I know no one loves, I, least of all, and that no one loves me, that's what makes most people so passionate and bright, because they want to love and be loved, when *there is only a bit of lying in the ear to make the ear forget what time is compiling.*

lertainty, doubt, fear of failure, and failure itself—all concomitants of the modern philosophy of love. And riably, unhappiness is the outcome of the fling of rs into immorality.

hopeful sign, this recognition? It appears so. At present day writers are learning that the irresponsi- love they crowd into the pages of their novels is no acea for the restlessness of the unoccupied wife, the atisfaction of the working girl who reads sex to es- e her job, the husband who silently hungers for the dom of the immoral. Authors, apparently, are awak- to the emptiness of love without moral responsibility. *are they changing their ideas?*

ot noticeably. The same trend toward filth continues its merry way. The reason: writers possess no other osophy of love than the one they are propounding. eturn to morality is out of the question: the public ld think such a move "out of date," and writers have at. The Christian solution belongs to the same cate- y—old-fashioned, completely unadventurous. And so sex-for-its-own-sake tragedy will roll along placidly, suppose, as long as people love to read about it and t over it as the old Romans gloated over blood in r arenas.

ut the sex trend will increase *only as long as people t to read about it.* And, naturally, there will always those who feed on sex until their minds are irremedi- y polluted with it—of that we can be sure. What then ains for us to do about the situation?

his: we can first of all condemn the sex novel before ristian people. Self-evident as that may sound, it ms that many pastors today skirt the overwhelming blem. The people must be informed that the kind love advocated by the novel today is blasphemously trary to Scripture and the ideals of Christianity. Es- ially the church's young people should come to a posi- realization that irresponsible love is the most direct d to unhappiness, and ultimately to damnation. For ariably it is the youth of the church who will most eagerly stretch for the insidious "freedom" of modern love, not only because young people read more novels than their elders, but because there is among our youth today a dogged search for new and godless and daring adventure. Said George E. Sokolsky in *The Revolt from God (Cosmopolitan,* Jan., 1948): "Our youth does not know God. That is true of Christian as well as Jew. Among all peoples, youth is traveling not toward God but away from Him. . . ."

Then too, the time has come for us to give more ardent support to our own Christian novelists—those rare writers whose philosophies are in accord with Scripture, and whose novels portray Christian life interestingly. While the sex novels of our time are blatantly touted with fantastic adjectives, Christian writers seem fortunate to receive a prominent notice in their own publications. There have been exceptions, and probably many of them, to this statement. But glance at our advertisements of religious books, see how much space is devoted to doctrinal works, to sermon volumes, to biographies, and how little to our fiction. I think we must agree that the church has too often slighted her creative artists in favor of those whose work has been more in the analytic or expository lines.

And we should ourselves be well enough acquainted with modern fiction to successfully combat its evils before our people. The problem—and of this there can be no doubt—the problem is unbelievably real in our time, when novels are outselling by far any other form of literature, and when the omnipresent book clubs are reaching millions of people (among them our own) in every direction. The problem which we face is much more prevalent than we are generally willing to admit. And perhaps it is because we have ignored the problem that our Lutheran people are unthinkingly consuming thousands of pages which are as harmful to the soul as the apple was to Eve.

Modern sex novels are not bold and outright. They do not promulgate their hopeless love philosophy in dogmatic terms. They do not confess their folly with exclamations. The sex craze is insinuated into their readers by authors who have mastered the art of side-of-the-mouth speaking, who impress their ideas gradually and patiently through the use of plot and dialogue—also upon those who may not deliberately search for sex. And before the reader can sufficiently guard himself, the battle has been lost.

The sex idol is powerful, so powerful that we cannot hope to crush it in the foreknowable future. But it may be possible for us, with a concerted effort, to kill sex propaganda among our own people. That must be our beginning. Perhaps some day enough Christians—leaders and members of the church—will revolt against the new Goddess, and writers will be forced to keep their sex notions to themselves—if they wish to be read. That is a hope whose fulfillment must lie in the distant future. But it is a hope which is worth keeping in mind.

# Design for Lutheran Higher Education Today

W. P. Hieronymus

THIS INDEED IS A TIME of yeasty fermentation in higher education. At present numerous controversies are raging concerning the purpose, the function, and the nature of the college. Sincere dissatisfaction concerning phases of its program is a healthy sign. I think it will be helpful to pin our discussion of Lutheran education against the background of these contested issues in higher education. There is time to mention only some of the most important ones. The issues are not all new but they are vital and ought to be resolved, if possible. They have been made more acute by the recent rapid industrial, technological, and scientific development and by the unprecedented recent influx of students into the colleges.

*The aristocratic versus the democratic ideal.* Shall higher education be for the select few or shall it be made available to all?

*The ivory tower versus the watchtower conception.* Shall college education be nurtured leisurely in cloistered seclusion apart from the hurly-burly of the work-aday world or shall the institution thrust the student into activities that will bring him face to face with the realities of the present social, political, and economic world?

*The cultural versus the practical type of higher education.* This is sometimes dubbed the "culture versus cash" conception of education. The cultural ideal with its roots deeply in the past is here opposed to the so-called utilitarian type of education. Fundamentally it is the issue between "making a life or making a living."

*The traditional versus the modern subjects.* Shall the classical languages, the literary subjects, and mathematics, which are supposed to furnish mental discipline, hold the fort against the newer natural and social sciences which claim to have greater social usefulness?

*Prescription versus electives:* Shall the curriculum consist largely of required courses for all or shall there be maximum freedom for the student to select the courses he wants?

*General education versus specialization.* This is somewhat related to the "cultural versus the practical" issue in education. Here the question is shall the college be devoted to general and broad education rather than to specialization in relatively narrow fields?

*Intellectualism versus the development of the whole personality.* Can the ends of higher education be achieved by the "cultivation of the intellect" through concentration upon a selection of the great books of the past or should the college concentrate upon the development of all phases of the student's personality largely through the study of personal and social problems?

*Idealism versus pragmatism.* At the basis of many of the controversies is the cleavage between fundamental philosophies of life and of education. The great issue that faces modern education is this: Shall our philosophy of education be founded essentially upon a philosophy of idealism which is derived from the Absolutes of Plato and of the eternal verities of Christianity or shall it be based upon the philosophy of experimental pragmatism with its so-called relative and constantly changing values and truths?

While neither time nor our theme will permit us to enter upon an explicit discussion of all of these issues, you will notice, however, that in what follows we are not sitting on the fence. We are unmistakably taking sides.

### *The Aim and Objectives of Lutheran Education*

There is a valid distinction between the basic or general aim and the objectives of education. The former is comprehensive and fundamental, while the latter are definite and specific. They constitute an analysis of the former. Both the aim and the objectives are derived from the philosophy of education of those responsible for the management of the college. Obviously, in the case of the Lutheran college the aim and the objectives should be in harmony with the principles and the ideals of the Lutheran Church. One of the prime functions of the Lutheran college is to undergird and further the program of the Church in its world-wide mission. Unless this is so the college has no right to look to the Church for moral and financial support. But the college is at the same time a part of the on-going stream of civilization. It has an inescapable obligation to purify and to direct that stream. Its aim and objectives must, therefore, also be couched in terms of the needs of the social order in which it has its being.

*The Basic Aim* of Lutheran Higher Education. Humanism likes to define the aim of education as "complete self-realization." This aim is quite acceptable as far as it goes, but we differ from the humanists in our conception of what constitutes "self-realization" and how it is achieved. To be sure, a person, in order to realize his highest self, must be freed from ignorance, prejudices and harmful habits; he must understand the basic elements of his environment, physical and social; and he must live on an increasingly higher plane of co-operation with his fellowmen. But the humanists omit the most essential, the priceless ingredient, of complete self-realization, namely, the restoration in man of "the image of God" through the Spirit-filled Means of Grace, the Word

l the Sacraments. This results in a happy, growing fel-
ship with God in Christ, and as a result, also with one's
ow men. Without it there can at best be only partial
-realization.

n harmony with the foregoing we may then say that
*basic aim* of Lutheran higher education is to provide
*the continuous development of well-rounded Chris-
n personalities who are to become leaders in Church
l in society.* This statement is dynamic and functional
l includes all of and more than the recent statement
the President's Commission when it says, "The first
al in education for democracy is the full-rounded, and
ntinuing development of the person."[1] We add the
st necessary factor, namely, Christianity.

The General Objectives of Lutheran Education. The
ining of well-rounded Christian personalities in most
theran colleges takes three directions:

1) The basic education of young men who have the
ristian ministry in view (pre-theological education).
2) The basic or complete education of young men and
men who are planning to devote full-time lay service
the Church as missionaries, teachers, parish workers,
aconesses, supervisors of youth work, church secre-
ries, directors of music, and the like.
3) The preliminary or complete education of young
en and women who are planning to enter the profes-
ons or other positions of leadership in society. The
ter group represents by far the largest portion of the
udent body.

The *Specific Objectives* of Lutheran Education. In
der to be dynamic and meaningful the specific objec-
es must be stated in terms of the *changes* to be ef-
cted in the *students,* in terms of the particular ele-
ents of growth and adjustment *they* are to make spir-
ually, intellectually, socially, physically, and vocation-
ly. Unless these specific objectives are to a large ex-
nt actually *achieved* in those who are educated we are
erely "shadow boxing," going through the motions of
lucating. What our Lord says about His disciples holds
od here, too, "By their fruits ye shall know them."
et us bear in mind, also, that in the statement of the
jectives we are contemplating *continuous* adjustment
d *growth* coterminous with life. Our colleges are not
inishing schools."

### *The Curriculum*

The curriculum is the battle ground of higher educa-
on. "Curriculum" means race course and ordinarily
efers to the round of subject matter that is to be taught
n an educational institution. The formal curriculum is
ot the most important aspect of a college. Of greater
nportance is the quality of the teaching staff; secondly,
f the library.

However, if we conceive of the curriculum in its func-
onal sense it looms up to great importance. The cur-
iculum and its subject matter then refers not so much
o what is preserved from the past in textbooks or in the professor's lecture notes to be transmitted to the students, but it comprehends all of the significant, planned experiences which our students should have while they are in college. Subject matter thus becomes dynamically alive if it represents the choicest experience of the race with which our students should come in contact and which in turn they should experience, at least vicariously, in order that they may make the basic life adjustments and grow into full-rounded Christian personalities. Significant subject matter dipped from the stream of life comes to life for the student by throwing light upon his present problems of living, personally and socially.

If the curriculum is thus conceived, it at once envisages much more than what is usually listed under *Courses of Study* in the catalog. In its broad sense it includes the chapel and convocation programs and also the so-called "extra-curricular activities" of the students. How carefully these should be planned! Who can deny that students often get more educative experiences outside of the classroom than in the classroom? You have heard the quip about the student who said, "I do not want my studies to interfere with my education."

This functional view of subject matter not only serves to make of teaching and learning a thrilling experience by furnishing intrinsic motivation, but it gives us the most *valid criterion* for the selection of materials for study. I venture to say that, if this standard be rigorously applied, we would have to discard much "subject matter" now "presented" to students. This would perhaps represent a desirable catharsis and would leave room for more subject matter that is relevant to life.

Each collegiate department and each instructor must, in the light of the aim and of the objectives of the institution, study the problem of how this department and his courses can and should contribute to the achievement of the objectives. This points up the importance of carefully setting up also the objectives of each department and of each course in order to make an appropriate selection of learning materials.

Then, even though we should still teach much that had its origin in the distant past, its beauty, its goodness, and its truth would nevertheless have validity today. We could not be accused of being tradition-bound; the so-called ivory towers of our liberal arts colleges would indeed become watchtowers. While our Lutheran colleges may rightly be characterized as conservative with respect to their loyalty to the eternal truths of God's Word and the preservation of the tried and tested values of life, they are at the same time, as regards methods and approach and contribution to the vital issues of present-day life, as modern as the present moment. Because our position gives us the proper perspective of life, we may occupy even a prophetic role. We may and should become beacon lights.

A severe—and valid—criticism that has in recent decades been leveled at higher education is this, that the subject matter has been split up into many departments and innumerable separate courses. In the medieval schools all of the knowledge that was considered

[1] **Higher Education for American Democracy,** Vol. 1, "Establishing he Goals," A Report of the President's Commission on Higher Edu- ation, December 1947, Page 9.

worth while was comprehended in a rather simple curriculum composed of the seven liberal arts inherited through the Romans from the ancient Greeks. In a real sense these subjects were general courses and were to be mastered by all students. While they underwent considerable modification, yet until the latter half of the 19th century the liberal arts curriculum was rather simple and uniform and was still based upon the classics and upon mental and moral discipline. However, due to the great modern advance in many fields of knowledge and to the centrifugal force of subject matter specialization and of the elective system, the curriculum has become atomized. As a result students are graduating from the colleges and universities knowing many things but having a fragmentary view of life rather than a coherent and stabilizing philosophy of life.

Life is a unity; it is not divided into segments or logic-tight compartments. Our colleges, must, therefore, lead the student to "look at life steadily and to see it whole." Moreover, it may validly be assumed that a truly educated person—one with a full-rounded personality—should be in possession of certain basic knowledge, insights, appreciations, attitudes, and skills.

For this reason I believe that the recent emphasis, re-emphasis would be more correct, upon general education has much value. "General Education refers to those phases of nonspecialized and nonvocational education that should be the common possession, the common denominator, so to speak, of educated persons as individuals and as citizens in a free society."[2] Even though there is no complete agreement on what should specifically constitute general education, there appears to be a consensus in favor of such education for all students, particularly upon the level of the junior college regardless of the direction of their later specialization. In view of the trend toward the postponement of vocational specialization in the universities, this is all in the favor of our liberal arts colleges.

In order to facilitate the general education of students a number of colleges and universities have in recent years been experimenting with *general courses.* Here is not meant the old type of "introductory" courses which are usually designed as first courses to prepare the student for later specialization. They are not complete in themselves nor are they well-rounded. Neither do we have in mind the courses usually designated as "survey" courses, which give the students a smattering of many things in a particular field.

The new type of general courses cuts across traditional subject matter fields and involves the most significant aspects of large segments of life. By way of illustration, a general course in "The Humanities" may consist of literature, music, architecture, painting, and philosophy; another in "The Physical Sciences" may embrace the most significant elements of physics, chemistry, geography, and geology. The practical administrative advantages of concentration on relatively few general courses, theoretically required of all students, instead of spreading over numerous isolated courses, are obviou

While the concentration on general education is maini during the first two college years, it is generally conceded that the program may well continue to some exte through the four years. "If it can be done . . . educatio al research has demonstrated that the senior year is t best one for correlating the academic training of previo study. For example, Dartmouth sponsors a course 'Great Issues' at the senior level, and Bucknell presen a senior-year course called 'Philosophy of Life.'"[3] Midland College, we are endeavoring to do this by mea of a required course on the senior level entitled "T Christian Faith."

To assist in correlating and integrating the education experiences of the students a number of colleges and u versities are seeking some kind of *unifying princip* which is to run through, dominate, and tie together mo or less the loose strands of the varied curriculum. should say that this is *essential.* The student ought come into possession of a core of understanding and set of values which will give him a perspective of li and enable him to relate all of life's experiences into meaningful whole.

There are various proposals to achieve this end. F instance, according to the recent *Harvard Report* t humanities should serve this purpose for the studen If Chancellor Hutchins of the University of Chicago h his way, it will be metaphysics and philosophy. It seem to me that in our Lutheran colleges we need not spen much time in a quest for this unifying principle. W have it. We have always had it in the Christian religi and in the Christian philosophy of life which we ha endeavored to develop in our students. Let us ma the best use of it.

In the Lutheran college Christianity is not merely department of instruction alongside of the other depar ments, but it is the central "light and power hous which has as its function to illuminate, penetrate, direc and evaluate all of the instruction and learning and a of the life and activities of the college, curricular ar extra-curricular. For this reason, our program of ge eral and liberal education must include carefully selecte and vital courses on the Bible and on other phases the Christian religion and life. Jesus says, "If ye abi in My word, ye shall know the truth and the truth sha make you free."

To supplement and reinforce the instruction in th regular Christianity courses, the chapel worship servic and the programs of the student religious organizatio must be made meaningful. They must be careful planned. Needless to say, the teaching staff must co sist of consecrated, well-rounded Christian personaliti who in all of the various branches of study directly an indirectly undergird the basic principles of Christiani and lead the students to see the Christian implicatio of all personal and social problems. Obviously, th teachers must set their students a Christian examp

[2] **A Design for General Education**, American Council on Educational Studies, Report of Committee, 1944, Page 7.

[3] **Current Problems in Higher Education**, Report of the Nation Conference on Higher Education, Dept. of Higher Education, NE 1947, Page 83.

o in every personal and social relationship. What has en said about the professors applies to every member the administrative staff, also, from the president to e humblest typist, custodian, and cook.

Cultural versus practical education. Shall our Lueran colleges be "pure" liberal arts colleges or shall ey make provision also for vocational education? here is no antithesis between general and cultural edution on the one hand and practical or vocational edution on the other hand. As the President's Commission ghtly says, "The two are complementary. General edution should contribute to vocational competence by oviding breadth of view and perspective that make e individual a more effective worker and a more inlligent member of a society of free men."[4] I thoroughagree with the Commission when it says, "It is urgentimportant in American education today that the aged distinction between education for living and educaon for making a living be discarded."[5] The fact is that ue education is a unified process to equip the individal with such qualities of mind and heart as will enable m to build a meaningful life as well as make a living. As I have already indicated in the three general obctives, most of our Lutheran colleges do provide some ocational education. The emphasis, however, is on the beral arts subjects. Our problem here is not only one purposes but also of ability—shall I say of inability—acquire sufficient funds for various types of vocational ducation. The courses usually offered for teachers and e basic or pre-courses for theology, law, medicine, and her professions are relatively easy for us to provide. umerous liberal arts colleges also offer courses in comercial subjects. We ought not attempt to do anything at we cannot do well. For this reason I should like go on record as unequivocably recommending the stablishment of a strong Lutheran university for vocaonal and graduate training.

### *The Students*

During the past years our Lutheran colleges shared ith other colleges and universities an unprecedented nflux of students, taxing to the utmost their capacity s well as their pluck and ingenuity. In spite of the roblems entailed we are thankful for this opportunity or enlarged service to youth. In order to equalize eduational opportunities in America and to meet the conidered need for higher education, the President's Comission on Higher Education "believes that in 1960 a inimum of 4,600,000 young people should be enrolled n nonprofit institutions for education beyond the tradional twelfth grade."[6] This is not a prediction of what he enrollment in higher education will be by 1960; it s what the Commission considers as "the desirable *goal* n terms of the number of young people that higher education *should* serve." This represents about twice the total number now pursuing courses in institutions of collegiate rank (2,338,000). Federal support, including scholarships in the form of grants-in-aid for about 20 per cent of all impecunious undergraduate, non-veteran students, is to help make this mass education possible.

In view of the present situation it needs to be emphasized that our colleges have the inescapable *responsibility to meet the needs of their students.* The faculty, the plant, the equipment, the endowment—all exist for the *one purpose,* namely, that each student, who is a unique personality, may have such an education as is best suited for *him.*

Because of the tremendous expansion in enrollment our student bodies are more heterogeneous today than in years gone by. This immediately points up an urgent and necessary task, namely, that of personalizing the educational experience of the student. This may be accomplished largely through two means: an adequate personnel service and individualizing instruction.

The most important function of a *personnel program* is counseling. According to Dean Herman Gimmestad of Midland College, "The purpose of the *counseling* system is to give each student effective and continuous personal guidance in matters pertaining to his scholastic work, plans for a vocation, and other problems of student life. It assures every student a share in the close student-faculty relationship on which personalized Christian higher education must be based."

By *individualizing instruction* the student's education can also be "tailor made" for him. This is an extremely difficult task at the present time at the freshman and sophomore levels where the classes and sections are likely to be large. Yet the immature students, particularly the incoming freshmen need the greatest amount of help. It is at this level where the largest number of student casualties occur.

No matter what the practice in the large universities may be with respect to class size (and the enrollment in some of their classes literally runs into many hundreds of students), let us resolutely keep the size of the classes down to a point where they are not unwieldy; and let us encourage and assist our teachers to adapt their instruction to the capacities and needs of their students. An intelligent, resourceful, and sympathetic instructor can and will do this in various ways.

### *The Administration*

A word must be said about the administration of the college. It is, of course, easier for the administrator to say what the teachers should do than it is for him to say what the nature of the administration should be.

With all its known faults we are living in one of the best democracies in the world. The Lutheran Church in this country is organized on the basis of democratic principles, also. If we are to train our students for membership in a democratic church and society, then our colleges should be democracies. I like to think of the college community as a laboratory for democratic living. This does not mean that the management of the college is to be turned over to the students or to the faculty as such—we must still have delegated authority—, but it does mean that, within the limits of the outward re-

[4] **Higher Education for American Democracy,** Vol. I, "Establishing the Goals," Page 61.
[5] Ibid.
[6] "Higher Education for American Democracy," Vol. I, "Establishing the Goals," A Report of the President's Commission on Higher Education, Page 39.

sponsibility of the college to the supporting Church and the institution's approved aim and objectives, each group or individual may have a voice in the government of the school. The administration should welcome suggestions from any source.

A Christian administration with a kindly attitude, with an appreciation of the worth of each personality, and with a manifest interest in the welfare of everyone connected with the college, an administration that encourages initiative and leadership, will do much to develop a wholesome esprit de corps. Only with such a positive school spirit can the institution effectively carry out its God-given mission.

*The Unique Character and Role of Lutheran Education*

In closing, I should say something about the unique character and role of Lutheran higher education. Much of it was implied in what I have already said, but the matter is important enough for at least a few explicit statements.

Born and cradled in a university of renown, the Lutheran Church has no mean educational heritage. Uninterruptedly it has been engaged in the task of holding high the torch of Christian scholarship. While it has played a valiant part in higher education in America, we know that circumstances have prevented it from assuming as significant a role as it deserves. Perhaps, with the development of a greater educational consciousness on the part of our people and the coordination, as we sincerely hope, of our scattered educational forces with a resultant, first class Lutheran university, the Church may yet come into her own in the field of higher education.

The Church's program of education is of the utmost strategic importance. The health, the virility, and the aggressiveness of the Church depends upon the soundness of its educational system. The Church will not be any better than the leaders who are educated in its colleges and seminaries. Water cannot rise above its source. If the Church is to be "the Light of the world," then its leaders must be imbued with a special measure of spiritual insight and wisdom; if the Church is to "make disciples of all the nations," then its leaders must be endowed with a sense of mission and of stewardship, so that they will in every possible way advance the great program of the Church in evangelism, in education, and in the ministry of mercy.

I like to think of the Lutheran college, therefore, as a *church* college rather than a college in some indeterminate way "related" to the Church. As a church college the Lutheran college is definitely *church-orientated.* The instruction and life of the college should consciously be in harmony with the Bible-based and Christ-centered teachings and principles of the Church. Unfortunately it must be said of many American colleges that they have in the past sold their birthrights for the mess of pottage of conformity to liberalistic humanism and naturalism. In this they have been guilty of imitating the secular institutions. America and the world are suffering today from the baneful effects of secularism, the organization of life apart from God.

Nor is this loyalty to the eternal verities taught by the Church in any sense to be conceived as imposed from without, or as something restrictive and irksome. It is just taken for granted. Within this basic and desirable limitation the staff of the Lutheran college happily carry out their tasks with the greatest freedom leading the students "to sip the nectar from *every* good educational flower" unto the end that they may develop into full-rounded Christian personalities and make their finest contributions to the betterment of mankind. Let this be the *genius* of the Lutheran college. In the midst of a world confused and torn and tottering on the brink of destruction, this may yet be the *destiny* and the *glory* of the Lutheran college.

# The Augustana Synod's Policy in the Examination and Placement of Its Candidates for Ordination

Arthur O. Arnold

FOR SEVERAL YEARS each member of the Senior Class of Augustana Theological Seminary has been concerned about two very important matters. One involved his appearance before the Ministerium—actually, the pastors who attended the synodical convention. The second involved obtaining a call to a congregation, which was necessary for ordination.

The appearance of the candidate before the Ministerium was for the purpose of being examined as to his spiritual experience, his general qualifications, the genuineness of his call into the ministry, the integrity of his Christian life, etc. The pastors and leaders of the Synod had felt for some time that this method of examination was probably not the best. In the first place, the candidate for ordination was likely to have a severe case of stage fright, and not present himself in the best light. Secondly, the time of the examination could prove to be very embarrassing. A rejected candidate might have friends and relatives who came to see him ordained, and the chagrin involved in being rejected was unavoidable. A third objection reveals the fact that Lutheran pastors frequently aren't perfect, but difficulties or personal experiences a candidate might have sometimes became the property of many outside the group present.

The obtaining of a call from a congregation was also sometimes fraught with a certain amount of difficulty

heoretically a congregation just extended a call to a ndidate for ordination and that was all there was to . Actually, the process was not quite that simple. Freuently a church would write to the Seminary and reuest a recommendation of a student, and the Dean and culty of the Seminary in their recommendation became effect those who determined where the ordained were go. Added to the problem were the human factors of terrupted work in the final semester because of unertainty as to where to go, travelling to "trial preach," c. The grapevine method of recommendation was not ny better nor apt to be more inspired. Theoretically, e had a strictly congregational form of polity; actually, e had a modified episcopal form, with not bishops but en who were primarily teachers (or else some deacon's ird cousin) actually effecting the decisions.

When the Augustana Synod passed a resolution cre- ting a committee to examine its procedure in examin- g candidates for ordination, the Theological Faculty rought to that committee a recommendation for a new ethod of determining where ordinandi were to go on heir first call. The result was the creation of the Comnittee on Examination and Placement of Candidates for Ordination, which has been in existence two years and s the present agency of the Synod in dealing with the wo problems mentioned. The plan called for a large nd representative committee consisting of the clerical ynodical officers, the Conference presidents, the theological faculty and six members at large: 3 pastors and 3 laymen elected by the Synod for 4 year terms.

### *The Examination*

The committee examines and recommends to the minsterium such candidates for ordination as in its judgment possess the necessary qualifications. Before April 1st each year the committee meets, interviews each candidate for ordination, and reviews his scholastic record, his autobiography, and his statement of faith. If the candidate is found qualified he is recommended to the Ministerium which meets at the Synodical convention in June. Provision is made for the personal appearance of the candidates before the Ministerium in order that they may be welcomed into the fellowship of the brethren in the ministry, but normally no real examination takes place at that meeting. Actual approval, however, is given by the Ministerium, and final recommendation made to the Synod by that body. Should a candidate be rejected by the committee he has the right to apply directly to the Ministerium for a recommendation for ordination.

In other words, the procedure has not been *basically* changed. The recommendation still comes from the Ministerium but the examinations and the complications involved have been taken care of at an earlier time in more convenient surroundings and, it is hoped, with greater effectiveness.

The second problem is handled by this same committee by means of a system of recommendations of senior seminarians to congregations desiring to call such persons. Before the committee meets each senior has indicated his background, his experience, and his preferences as to the type and location of congregations he would desire to serve. A congregation desiring to call a candidate shall have determined the salary and other prerequisites. The committee then seeks to harmonize the abilities and desires of the students with the needs and conditions of the congregations. Considerable time is spent by the committee in these decisions with a sincere effort being made to consider all of the factors necessary.

The committee then adjourns to discuss with each candidate the place to which he has been temporarily assigned. Any objections to such a location can be voiced at that time. The committee then reconvenes and makes its final decision as to the congregations to which these students are to be recommended. The congregations involved are then informed of the recommendation and meet to call or to reject the person recommended. Should he be rejected, a senior would be recommended to another church and the first congregation would have to seek elsewhere for a pastor. Should he be called he would then be obligated to accept the call to that church.

It is obvious that in this procedure, also, the Augustana Synod is not changing its basic polity. Within the framework of its congregational system is inserted a system of recommendations that seeks to maintain some of the treasured privileges of congregational polity and yet seeks to avoid some rather common difficulties.

The Synod added to the duties of this committee the task of matriculation which, in the Augustana Synod, involves an examination of incoming seminarians and actual matriculation into the seminary after one year of study. This work is delegated to a sub-committee although the final decision is in the hands of the entire group.

# Martin Luther

ONCE resolute and forceful, now he lies
Beneath this stone in that deep dreamless sleep—
Mysterious and silent—we call death.
Had there been some way (yet unknown) to keep
This man, with his great fighting spirit, through
The earthly boundaries of space and time
To lead the peoples of the world to God!
Too brief.....too passing brief.....was his lifetime!

Then.....as I mused.....a radiant being stood
At Luther's grave.....and spoke....."Peace! Do not fear!
But.....why seek Luther in this place of death?
Seek him in ALL THE WORLD! HE IS NOT HERE!"

And.....suddenly.....the curtain of the years
Turned backward.....it is 1650 now.....
A troubled Bunyan, in a dismal state,
Finds, within Luther's writings, JOY—and vows.....
"Of all books I have read (except The Word)
This book* of Luther's gives my soul release,
And for my wounded conscience is most fit,
As though written for my own spirit's peace."

Now London.....but another century.....
I find myself in the street Aldergate.....
A service.....a Moravian meeting-place.
Here is John Wesley. Side by side we wait
And listen. Someone now reads Luther's words.....
His work on Romans touches Wesley's heart.
Thus.....with the words of Luther has begun
A great revival.....a man set apart.

Christmas! In every land both near and far
I hear unnumbered choirs of children sing
A lullaby about a little Babe,
A cradle-hymn about a new-born King;
And.....following the youth.....the elders come.....
"A Mighty Fortress" rises to the sky,
Ten thousand thousand voices join the song,
This mighty hymn of praise to God on High.

.....

Still resolute and forceful.....Luther lives
In spirit wherever one dares to stand
Against the powers of darkness, and the foes
Of Jesus Christ! Wherever some small band
Of Christians resolutely bears the cross!
His fighting spirit ever marches on
In books, in hymns, in songs the children sing,
To guide all seeking pilgrims.....till The Dawn!

Olive Weaver Ridenour

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* *Luther's Commentary on Galatians.*

# BOOK REVIEWS

*THE DEVOTIONAL BIBLE,* Alfred Doerffler and M. F. Kretzmann. Concordia Publishing House.

As stated in the foreword, the Missouri Synod in 1944 resolved to publish "a devotional work of the nature of the incomparable 'Altenburger Bibelwerk.' The committee entrusted with this task herewith offers the first volume of the proposed work, meditations on the Gospels of Matthew and Mark."

The title, The Devotional Bible, might indicate that every part of the Bible is to be expounded in this manner. However, only a selection of pericopes has been made, some long, some short. No attempt is made at exegesis, only a cursory explanation of matters strange to us, of customs and of situations. Good, wholesome doctrine is offered but no dogmatics. There is no preaching and no moralizing. One could wish that at times the lesson were made a little more pointed. The heart of each meditation is Christ. What flows from Him is simple Gospel, good news. The spirit pervading the book is deeply devotional.

Eighty pericopes from Matthew and thirty from Mark are thus treated. Two each, introductory in character, are devoted to a historical meditation on the writer and his book. Each meditation closes with a brief prayer.

The book is attractively put up in a handsome black binding with the figures of the two evangelists and the title in a blue field. The paper and the type are easy on the eyes, the type well spaced. Even tired eyes should not find it difficult to read. Another commendable feature should be mentioned, the short pithy paragraphs, especially in the Matthew meditations. One point more: though in the body of the exposition the pronouns are in the third person, in the last paragraph at least the first person singular or plural prevails. The meditations were written for the lay people, hence the thoughts are simple, the language is plain, polysyllabic words are avoided.

We would speak a good word for this work. May it find extensive circulation and diligent reading. The pastor, too, will read it with profit. He who has not yet learned the difficult art of speaking simply, yet forcefully and idiomatically, has a very fine pattern set for him in the Devotional Bible.

Wm. F. Engelke.

*THE ETERNAL WHY,* L. Fuerbringer. Concordia Publishing house.

This little book by Dr. Fuerbringer, a volume of 104 pages, is an exegetical study of the prophet Habakkuk. Bible students should welcome it, for the Minor Prophets are treated rather scantily by exegetes. Though a "Minor", he has a major message for the Kingdom of Judah, and also, more than just by inference, for the world today. Although Dr. Fuerbringer does not "rub it in", it is there to be seen and taken to heart.

The exegesis is scholarly, as would be expected of the author, and is no doubt as correct as exegesis can be. Dr. Fuerbringer knew his Hebrew as frequent study and translation of words testify. Where another scholar has a different translation, he, in true catholicity of scholarship,

not afraid to state it while modestly preferring his own
the traditional reading. He may not advance any new
terpretation, but he clothes the old in a new form that
pleasant to read. The style is discursive in simple lang-
ge. It is not written for scholars but for students. His
terpretation follows the word. There is nothing forced: no
tempt is made to be ingenious, although the opportunity
not lacking. There is no theorizing; he lets the words
eak for themselves.

The arresting thing about the book is the title, The Eternal
hy. The author penetrates to the heart of the prophecy.
is more than a bare vaticinum. Not only is a terrible
rent foretold, but the underlying reason for it is clearly
ated. Since Jehovah brings it to pass, the final result
ust be grace and judgment. Habakkuk castigates Judah
r its sins, but he also asks, "Why does God permit sin?
ow does it square with His holiness?" He prophesies that
dah will be severely disciplined by God for its sins. As
is rod He will use the Chaldaeans. The prophet knows
at Judah as a people deserves the scourge. But there
e also righteous people in it. and they too will suffer.
nother "Why?" "Why must the righteous suffer for the
ns of the wicked?" Still another problem: Judah indeed
wicked, but the Chaldaeans are even more so. Yet they
rosper. Why must the more righteous suffer at the hands
the less righteous? How does this square with God's
stice and righteousness? This is the Eternal Why. The
rophet receives the answer from God, and the exegete sums
up in six brief propositions. I quote the sixth, for in it
e find the final answer: "Therefore the righteous can
ait, confidently trusting that God in His divine wisdom
nd holiness will exalt Himself and save the righteous."
or the just shall live by faith.

Wm. F. Engelke

*GOVERNMENT IN THE MISSOURI SYNOD,* The Gene-
s of Decentralized Government in the Missouri Synod,
y Carl S. Mundinger, Ph. D., Concordia Publishing House
947, cloth, 247 pp. $3.00.

This volume is vol. IV in the proposed series of twelve
olumes of the "Concordia Historical Series" which will be
ublished under the general editorship of Dr. W. G. Polack.
here will be four volumes dealing with the history of the
Missouri Synod in 25-year periods; two volumes on the im-
migration and the settlements of the Saxonian Lutherans;
ne volume on Wilhelm Loehe's work and his missionaries;
hree individual biographies of Walther, Wyneken and Sihler;
nd finally another biographical volume with shorter bi-
graphies of men who "in one field or another figured prom-
nently in the history of the Synod".

The present volume, constituting the author's Ph. D.
issertation at the University of Minnesota, is the first one
f the series to be published. As indicated by its subtitle it
oncerns itself with the "genesis" of Missouri Lutheran
ynodical government and thus the account ends with the
ear 1847. There are seven chapters in this book: I. Luther's
Concept of Church Government; II. A Pastorate in Saxony,
830-1840; III. Stephan and Stephanism; IV. Chaos in Mis-
ouri; V. Emerging Forms of Church Polity; VI. Crystalliza-
ion of Governmental Forms. The Organization of the Mis-
ouri Synod; and VII. Conclusions.

The author stresses the fact that both Stephan and the men
who later turned against him were avid readers of Luther's
works. Stephan wrote to E. G. W. Keyl, later president of
he Eastern District: "If we were allowed to pray to the
aints, I would fall down on my knees before Luther".
Keyl's motto was: *"Nulla dies sine linea"* and during his
ifetime he copied over 60,000 references from Luther. Sum-
ning up the author states: "Men were lifted out of the slough
f despond by a quotation from Luther". But Luther's mind
was not a legal mind. In church government he practiced Realpolitik. Thus we find many contradictions in Luther. His ideals of church government formed from 1519 to 1525 had to be recast on the basis of his visitation experiences made from 1525 to 1528. The author sees, however, two things that remain constant throughout Luther's writings: his concept of the *Una Sancta* and his concept of the local congregation, *Die Gemeinde*. The latter he surrendered to the State. As reason for this transfer, the author claims that "Luther retained the fundamental concept concerning civil government that was held in the Middle Ages, namely, that civil government must serve Christendom and, with that, the Church". Thus November 30, 1525, the day when Luther asked John to bring order into ecclesiastical chaos, may be considered the birthday of the Lutheran state church that culminated in a Roman Catholic king as the supreme bishop of the Lutheran Church in Saxony A. D. 1830.

In the second chapter the author discusses the coming of rationalism to Saxony and the various reactions of pastors and laity. The antirationalistic movement in Saxony was rather complex. There were various shades of opinion "some contained quite a bit of Lutheranism, some less, and some almost none at all." But finally this strange *"Erweckungs-bewegung"* was absorbed by the vital Lutheran confessionalism of the 1830's and 1840's. Thus at the time when Stephan and his followers thought that Lutheranism was hopelessly lost in Saxony, we find in reality a strong resurgence of healthy Lutheran doctrine (Hase, Hahn, Rudelbach etc.). This fact worried some of the emigrants a great deal later on after the defection of Stephan. There is a detailed description of the *"Laufbahn"* of a *studiosus, candidatus,* and pastor within the Saxon church. In short, the clergy was the most privileged group of persons in Saxony. "It required a cataclysmic event to tear them up by the roots and transplant them across the sea. The depth of their later disillusionment can be measured only by the height of their previous innocence."

The third chapter is in many respects the most interesting one although the author plays up too much the "comic opera" aspect of the affair Stephan. There are many sidelights on the personal life of the *"hochwuerdigste Herr Bischof"*, describing in terms of psychology the *aberrations* in his sex life, his megalomania (e.g. the unbelievable convenant made while on the high seas, a convenant, by the way, which was signed by C. F. W. Walther and all the rest of them). It seems that Stephan was more concerned with the making of liturgical garments, especially a proper episcopal headgear, than with the feeding of his flock.

With the fourth chapter we enter the most critical period of Missouri Lutheran history. As a result of the *"Verschwoerung"* of his *"Herren Amtsbrueder"* (the lay people were forbidden to have their say-so) Stephan and his concubine had been ferried across the Mississippi to Illinois, and the *"Amt"* was no more. Neither was there a valid *"Konsistorium"* to appoint a new bishop. -Congregations began firing their pastors, because they disputed the validity of their calls. Even Walther was temporarily without call. But after Walther had won his disputation with Marbach, who subsequently returned to Germany, he was the man of the hour. The chapter on "Chaos in Missouri" is a strange chapter indeed. It can be understood only if we consider the background of these Lutherans as it was outlined in chapter II. One often smiles as one reads all the *"Bedenken"* which developed in those days in the minds of people who had read Luther and yet had never understood his realism. They were utterly lost, and even Walther had to search a long time before he had won new assurance (with the help of Vehse, who had returned to Germany).

In the fifth chapter the author shows us how the *"Bedenken"* were solved, beginning with Walther's call to Old Trinity Church in St. Louis. The emergence of the congre-

gational form of government over against the thoroughly discredited episcopal form is traced (Walther was, at first, not even allowed to attend congregational meetings). There is a detailed account of the business procedures of the congregational meetings and how questions were settled in an amicable fashion.

Chapter six finally leads us up to the organization of the Synod which was a difficult undertaking since a large minority of the laity was suspicious of the power of the pastors (Priesterherrschaft) and feared that another Stephan may be the end result of this banding together of the *"Herren Amtsbrueder"*. However Walther and his friends succeeded and a compromise was reached. The original constitution of the Missouri Synod is then discussed in detail showing that "the polity of the Missouri Synod was something apart from anything then known in America". In the conclusion the author sums up the distinctive features of Missouri Church government with the words: "The power and authority given to the laymen...was not permitted in any way to undermine or affect adversely the authority and dignity of the holy ministry". This is a good book to be studied by pastors and their congregations. W. G. Tillmanns

*THE ABIDING WORD,* by Theodore Laetsch, D.D. Concordia Publishing House, 788 pp., cloth, $2.00.

This is a second volume commemorating the centennial of the founding of the Lutheran Church-Missouri Synod. The present volume is an anthology of doctrinal essays read at the various district conventions of that synod in 1946. As the former volume, this one is also ably arranged and edited by Dr. Theo. Laetsch of Concordia Seminary.

In twenty-eight essays the twenty-five authors have presented in the language of today what the synod's fathers in days gone by have said on such doctrinal subjects as God, His Word, the plan of salvation, sacraments, down to unionism, church fellowship, papacy and adiaphora. For those who would gain a cross section of Missouri's thinking, past and present, this weighty tome of 788 pages is ideally suited. One wonders how Concordia can afford to turn out such a fine bit of book-making for such a low charge. W.F.H.

*THE STORY OF C.F.W. WALTHER,* by W. G. Polack, D.D: Concordia Publishing House, 167 pp., $1.00

Dr. Polack presents a popular story of the life of the founder of the Missouri Synod evidently meant for popular consumption, and which has little of interest for the historian. W. F. H.

*60,000 MIRACLE MILES,* by Herb Seal, A. R. C. Glendale, Calif., 55 pp. paper, 50c.

This is the story of a young man who hitchhiked these miles for the purpose of witnessing for Christ. Its main purpose is to illustrate how to start a conversation for Christ.

W. H. F.

THE COMMUNION OF SAINTS; A STUDY OF THE ORIGIN AND DEVELOPMENT OF LUTHER'S DOCTRINE OF THE CHURCH *by Herman A. Preus. Augsburg Publishing House, Minneapolis, 1948. Pp. 172—$2.00.*

As the title reveals, this is a study of Luther's doctrine of the church based on the Reformer's works. The book contains ten chapters arranged in three parts:

*Part One—*

"Luther and the Doctrine of the Church in History" includes the first two chapters—"Luther and the Problem of the Church" and "Luther and the Ancient Tradition." Herein, the author searchingly traces the thinking of Luther on the church as a schoolman, faithful in his belief in the Ro man tradition.

He concludes this Part One with the words of Dr. R. Hauch the great Leipzig historian, about the pre-Luther thinkers— "None of these tendencies nor these men really knew th answer to the question, 'What is the church?' for the answe was conditioned by a new conception of faith. . . . This be came the Reformation, and thus the Reformation brough us the true evangelical conception of the church."

*Part Two—*

"Luther, the Roman Catholic" has three chapters—"Luther the Obedient Son"; "Luther, the Critic"; and "Luther, th Rebel." This middle portion of the book provides som theological excitement for the careful reader as he follows the Saxon student, priest and searcher of the Scriptures i the role of an obedient son of the "mother" church, "virtuall identifying the church of Christ with the Roman Catholi Church," yet facing the pressing problems precipitated b Luther's "Lectures on the Psalms": "Were there two church es?" "Was one part of the other?" "Was one only an out ward manifestation of the other?"

In Chapter Four (of this Second Part), "Luther, the Catho lic Critic," the reader is introduced to an interesting phas in the development of Luther's thinking of the church as th communion of saints.

While in the "Psalms," Luther is "still a good Catholic with no quarrel with the church, ever defending her "agains heretics and schismatics," the searching expositor of th "Psalms" concludes: "But the authority of the church, and the understanding, ought to be taken captive in obedience t Christ."

According to Luther's thinking on the Psalms, the church is spiritual and invisible (seen only through the eyes o faith); and is present where the Word of God is preached Here is the relation between the visible and invisible in th church.

In Chapter Five, we follow "Luther, the Rebel" through the "indulgence controversy" where the Reformer analyzes his relation to authority of the Mother Church of Rome.

In the "Leipzig Disputation," Luther, in his thinking on the church, removes the "last prop of authority from unde the Roman Church." Only one authority remained in th church; that was the Word of God.

*Part Three—*

"Luther, the Reformer," includes the other five chapters— "The Communion of Saints," "The Object of Our Faith," "The Perennial Reformation," "The Experience of Holy Com munion," and "The Keys of the Kingdom."

In that excellent chapter on "The Communion of Saints," we appreciate Luther's doctrine of the nature of the church as the invisible, spiritual communion of saints. Membership in the true church is a matter of the soul; i.e., of faith.

In Chapter Seven, "The Object of our Faith," the crux of the entire problem, "the so-called question of the visible and invisible church," is considered.

The author considers the power (political, financial, etc.) of the Roman Church in the chapter on "The Perennial Reformation." He concludes that the true church's most effective method of facing Rome and the world is the power of the Word of God as preached in the Gospel through the church.

In the ninth chapter on "The Experience of Holy Communion," the author stresses the truth that "It is God who brings us into the church through the means of grace."

The tenth and final chapter seems the best. Truly, its heading, "The Keys of the Kingdom," promises much. The reader is rewarded.

This is indeed another book stressing the great need of the Lutheran pastor to know the works of his Luther, not to glorify the Reformer; but rather to appreciate how Lu-

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r, led by the Scriptures, learned to know his Lord, follow
n faithfully, and live for Him in a dangerous day.
lead it! CJS.

BLE HISTORY REFERENCES VOL. II: NEW TESTA-
MENT STORIES REVISED AND ENLARGED *by F. Rup-*
*precht. Concordia Publishing House, St. Louis, 1947. Cloth.*
*Pp. VIII, 639, Index and Maps—$3.00.*

This is a companion volume to *Vol. I: Old Testament*
*ories* by the late Dr. F. Rupprecht, who, for many years,
s House Editor of Concordia Publishing House, and was
own widely as "a linguist and stylist with an almost en-
clopedic knowledge of synodical and general church his-
y and of systematic theology as well."
This 1947 edition is a revised text, as well as an enlarge-
nt, with an agreement of its references to 1943 Concordia
ition of *Luther's Small Catechism,* the *Advanced Bible*
*story (1936),* and the *Lutheran Hymnal (1941).* Surely,
large a work published in a revised and larger edition
nesses to its usefulness and demand.
This work is really a brief commentary and encyclopedia
ering the entire historical part of the four Gospels, in-
ding the miracles and parables and the acts of the Apos-
s. Notes on the history, customs, as well as the geography
the New Testament, provide much light on the lessons.
bles of weights, measures, money and time; as well as a
w Testament chronology; a pronouncing glossary; a topic
dex; and a series of clear maps; all contribute to the
rthwhileness of this book for Sunday school and church
nool teachers.
This book should prove helpful in the home, for both
ding and study. This volume is well printed and bound,
d above all, is soundly Lutheran as its companion, Vol-
ne I. CJS

IE OLDEST CHRISTIAN HYMN-BOOK A.D. 100. *Intro-*
*duction by Michael Maryosip. Pp. 93. Gresham's Publish-*
*ers, Temple, Texas—$2.00.*

A study of the *Odes of Solomon:* i.e., *The Oldest Christian*
*Hymn-Book,* truly one of the earliest, freshest, most poetic
lics of early Christian literature outside of the accepted
nonical *New Testament* "by a son of Syria, the Rev. Mi-
ael Maryosip."
The Introduction (pp. 9-38) comprises a most helpful dis-
ssion of the language of the hymns (Syriac with a dialect
Aramaic similar to the Aramaic of our Savior and His
postles); the date of the hymns (200-300 A.D.); poetry of
e hymns (parallelism); theology of the hymns (ante-Ni-
ne); and translation of the hymns. As to be anticipated, the theology of these hymns is arresting. One finds a rather mature Christology. It appears that the hymn-writer is close to the Pauline view that "Christ is the power of God and wisdom of God." The incarnation is definitely an important part of the hymns. The doctrine of the virgin-birth of Jesus is directly taught. The particular view of the atonement approaches the Calvinistic view.

There are forty-one hymns in this collection. The author of this volume prepared it with the view of making these early Christian hymns known to the average reader. Certainly, in view of the author's Syriac background and his scholarly pursuit of this subject, we are convinced that he has been successful in popularizing *The Oldest Christian Hymn-Book*—As one scholar describes it, "And what a lovely book it is! Utterly radiant with the faith, hope and love; shot through and through with what the *New Testament* calls the joy of the Lord."

CJS

EVERYDAY SCIENCE FOR THE CHRISTIAN *by Theodore L. Handrich. Concordia Publishing House, St. Louis, 1947. Pp. XX, 188, $2.25.*

The author of this timely book, written for the understanding of the high school age, has studied both science and the Bible carefully. His attitude toward the Scriptures is that of a literal interpretation and is accurate in every detail. Wherein the Scriptures and science appear in conflict, Dr. Handrich refutes these theories, etc. of pseudo-scientists, and, at the same time, offers the reader much data that is understandable and helpful.

The writer's knowledge of science appears most trustworthy. His aim, apparently, is to simplify theories, etc., of science, so that they become clear to his readers. He seems to possess great skill in ferreting out the frailties of any popular theory of science as evolution, mutation of species, etc., as well as the nebular and planetesimal hypotheses.

This book has nine chapters, beginning with "Present-Day Opinions" and closing with "A Brief Biblical Philosophy of Life." The author presents his harmony of Genesis and modern science.

The final chapter on his philosophy of life, based on the Bible, is certainly Lutheran in its essence, with the substitutionary atonement, etc.

Above all, this handbook of scriptural and scientific information accomplishes its purpose of shattering a great deal of the flimsy thinking about matters that are really scientific. Truly, this is an excellent book to place in the hands of high school people, as well as those dealing with such youngsters, even Sunday school teachers, parents, high school teachers, and pastors. CJS

# How Poor We Are!

Words—words—words—
It's easy to make words—
Easy with the lips—easy with the pen—
Easy with the typewriter—the printing press—
Easy to make thousands of words—
Millions of words—
About loving our neighbor.

And dimes and dollars—
And ten-dollar checks—
It's easy to hand them over—
And shoes—and overcoats—
And flour—and bacon—and chocolate—
It's easy to give
From barrels without any bottoms.

But to love—
To open our arms to our neighbor—
To take him to our bosom—
For Jesus' sake—
To give him ourselves—
God help us—
How poor we are!

G. J. Neumann.

# Lutherans in the News

## American Lutheran

By Arthur P. Michelfelder

Churchmen everywhere will watch with interest as attempts are made to carry out the expressed intent of the American Lutheran Church on the subject of Lutheran unity. The issue was discussed with greater feeling and enthusiasm than any other to come before the A. L. C. convention, held in Fremont, O., Oct. 7 to 14.

A resolution which was described by its authors as the most far-reaching and aggressive yet to be passed by any Lutheran synod was adopted unanimously. In summary the resolution states

1. The A. L. C. is ready to "explore the possibilities of merger with interested bodies within the American Lutheran Conference."

2. The A. L. C. is pledged to vigorous cooperation in the expanding program of the National Lutheran Council, "looking to the day when all Lutheran church bodies will hold membership" in the council.

3. The A. L. C. will continue to negotiate with the Lutheran Church—Missouri Synod "toward the establishment of pulpit and altar fellowship, or of fellowship commensurate with the existing degree of unity."

4. The A. L. C. will discuss with the United Lutheran Church in America and with any and all other Lutheran bodies "possible approaches and methods to attain fuller unity and closer affiliation."

The resolution provides that the president of the church shall appoint a committee on fellowship to negotiate with a similar committee of the Missouri Synod. This committee "together with the executive committee of the church" are to enter into the exploratory negotiations with American Lutheran Conference bodies. A progress report is to be made at the 1950 convention.

Second in general interest at the A. L. C. convention was the report of an "organization committee" which submitted recommendations for major constitutional changes. After consideration by a floor committee of the convention most of the proposals were referred back to the executive committee of the church for further study and new recommendations in 1950. Later the church added the chairman and secretary of the original study committee to the executive committee of the church for the further study. The proposals were opposed by the present officials of the church.

There was a surprising lack of vocal opposition to the A. L. C.'s membership in the World Council of Churches, which was ratified. Delegates had been circularized with printed matter in opposition to World Council membership. Dr. H. L. Yochum and Mr. C. Ewald, the church's delegates to the Amsterdam assembly, reported favorably on the meeting.

Approval was given to the work of the inter-synodical commissions on liturgy and the common hymnal.

Desirability was expressed for the cooperative move by various Lutheran bodies to establish a post-graduate school of theology.

The church voted to have a "financial ingathering" in 1950 for its colleges and seminaries. No amount was specified as a goal for the drive. Dr. W. L. Young, director of the Board of Christian Higher Education, reported that the 1945 educational appeal had been successful (having raised almost $2,000,000) but that its effectiveness had been negated by inflation and by steadily growing enrollments at all the church's educational institutions.

A statement of "basic principles" introduced by the Board of Christian Social Action was approved without debate. The statement places the church on record with stated policies in such questions of the day as race tolerance, duty to the underprivileged, relation of church and state in the fields of welfare work and in education.

Possibility of a "grave national emergency" was recognized as the delegates voted to give emergency powers to its officials in order to enable them to take immediate action toward safeguarding the spiritual interests of its people in the event of a crisis.

The church adopted a budget of $1,905,880, an increase over the 1948 budget of $444,500. Items making up the increase include: $32,000 for a fund to permit minimum pensions of $50 monthly after Jan. 1, 1950, to eligible pastors retiring after that date at the age of 68. Also included is an item of $7,500 for participation in an inter-synodical evangelism program, and an item of $5,000 to make possible a study of the church's corporate structure.

Addition of a sixth professorship a each of the church's two seminaries (Columbus, O., and Dubuque, Iowa) was approved. Approval was expressed for the successful cooperative effort with other synods in schools at Parkland, Wash., Saskatoon and Regina in Canada, and Seguin, Texas.

The church gave approval to negotiation plans for merger of the A. L. C mission church in India with a similar mission church of the United Lutheran Church. Efforts to strengthen relationship with the United Evangelical Lutheran Church in Australia also were encouraged.

Vice presidents elected by the church for the next biennium are: Dr. W. G. Sodt, Dr. Julius Bodensieck, and Dr. H. L. Yochum. The present term of General President Dr. Emmanuel Poppen extends to 1950.

The convention heard addresses by Dr. Paul Empie, executive director of the National Lutheran Council; Bishop Hans Meiser, of Munich, Germany; Dr. Bodensieck, recently returned from two years service in Germany and India missionaries, Dr. Carl Oberdorfer and Dr. Carl Schwan.

The above was prepared by Leste Hines, Convention Press Reporter.

### Cooperation in South Dakota

It isn't always easy for pre-Theological students on a non-church related college or university campus to fulfill a prerequisite of New Testament Greek before arriving at Seminary. When three Lutheran students, Elton Walth (ALC), Arthur and Orville Grorud (ELC) went to Dr. N. E. Steele president of Northern State Teacher's College in Aberdeen, S. D. with this problem, they were amazed and delighted when he proposed that a class to meet their needs be provided, but there was no one to teach the course.

Then, Dr. Steele, who consistently displays keen interest in and concern for the welfare of the individual students and an earnest desire to assist them with anything within his power arose to meet the situation. Even though it required that he teach the course himself and give of his own valuable and limited time as president of the college, a fully-accredited class in New Testament Greek was soon meeting regularly. This act on the part of Dr. Steele no doubt involved a considerable amount of personal sacrifice for, although well trained in the Greek language in his own college edu-

on, it had been many years since has had occasion to use it, and any- ek language will know something the amount of work which was re him in reviewing, outlining, presenting this course to the s.

he class has now completed one of the study of New Testament ek and is at present engaged in a nd year course in which they are inning with a translation of the pel according to St. John. Members the class are seniors at Northern e Teachers College and will receive r bachelors degrees at the end of school year. They plan to enter r respective seminaries next fall.

## Evangelical Lutheran

By Olaf Lysnes

### Persons

he Rev. N. C. Renslo resigned as tor in De Smet, S. D., and has ved to Seguin, Texas, where he is a mber of the faculty of Texas Lu- ran College.

he Rev. Marcellus A. Dale, presi- t of our Canada District, is now ling the appeal for two million dol- s for the educational institutions of synod. During his leave, the Rev. B. Stolee, Birch Hills, Sask., who is e president of the district, is look- after the affairs of the president's ce.

Dr. Rolf A. Syrdal and Dr. Edwin Hegge were back in the United tes by the first of October from ir tour of inspection in the mission- fields in South Africa and Mada- car. Dr. Syrdal is executive secre- y of the foreign missions board and Hegge is a member of the board. ese men have both been mission- es in China.

Dr. J. A. Aasgaard, general presi- nt of The E. L. C., was in Holland August attending a meeting of the cutive committee of the Lutheran rld Federation.

Dr. Tillmann M. Sogge of the de- tment of economics and sociology St. Olaf College, was in Japan dur- the summer in the service of the leral government's department of army.

Dr. Morris Wee who was elected ological professor in June, has no- ied Dr. Aasgaard that he is unable accept.

Loren M. Ness is national director boys' work.

Arthur Christensen is in charge of Lutheran Placement Service.

The Rev. Oscar A. Anderson is now office as the executive secretary the synodical Luther League.

The Rev. Oscar C. Hanson was on Oct. 10 installed as president of the Lutheran Bible Institute, with headquarters in Minneapolis.

Dr. L. M. Stavig has announced the meeting of the American Lutheran Conference in Detroit, Nov. 10-12. Dr. Stavig is president of Augustana College, Sioux Falls, a member of the foreign missions board, and second vicepresident of The E. L. C.

Dr. C. M. Weswig, who has retired after forty years as theological professor, was honored in June by former students of theology under him. He was ordained fifty years ago.

The Rev. Henry J. Whiting, executive secretary of the Lutheran Welfare Society of Minnesota, is residing in St. Anthony Park, St. Paul, near the E. L. C. Church and the Luther Theological Seminary.

The Rev. William Baker is the author of a series of articles appearing in *Lutheran Herald* under the title, "Speaking of Church Buildings." They are on the subject of erecting church edifices, are excellently written, and show a background of technical knowledge on the subject.

Others serving the Lutheran World Federation in Europe are Theodore Hong, teacher at Augustana College last year; Peter H. Elstad, theological student; Rev. A. W. Nelson, pastor since 1934; and Mr. and Mrs. James Anderson.

### Home Missions

The Rev. P. S. Dybvig, director, states the following facts in his report for 1947: 20 new churches established; 59 parishes became self-


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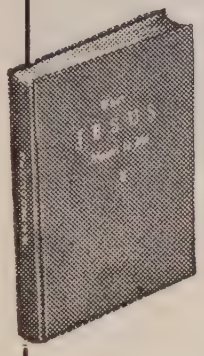

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## Concordia Publishing House

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supporting; home mission churches paid $131,213 on their loans from the Church Extension Fund; churches having loans from this Fund paid $106,571 to United Mission Advance, Lutheran World Action, and the synodical budget.

The department of evangelism has 6,000 lay visitors at work.

A loan of $450,000 granted by the Board of Trustees from the investment department for the Church Extension Fund, has been repaid with 3% interest.

**Some Publications and Authors**

The Rev. Byron C. Nelson, Spooner, Wis., whose new book, *Before Abraham,* has already received a very appreciative review in *The Outlook,* is also the author of two other books that have sold in several editions. The first was *After Its Kind,* and later came *The Deluge Story in Stone.*

"Christmas," the annual edited by Randolph Haugan, is out in an edition of 140,000 copies. This annual has been successful without Santa Claus and without the flowing bowl. "Jul i Vesterheimen" the annual in the Norwegian language, edited by Dr. Herman E. Jorgensen, is also out.

"If God Were King" is the title of a new book of the Rev. A. N. Rogness. This is recommended for high school seniors in the Bible department of church and Sunday schools.

E. L. C. representatives to the meeting at Rock Island of Lutheran editors and business managers of Lutheran publication house were Dr. O. G. Malmin, editor of "Lutheran Herald"; Dr. H. E. Jorgensen, editor of "Lutheraneren;" Albert Anderson, a department editor for the "Herald;" Dr. R. E. Haugan, general manager of Augsburg Publishing House; Wallace Larson of the A. P. H. staff; and Dr. S. A. Berge, pastor of First Church, Fargo, N. D., and member of the synodical board of trustees and board of publication.

**Education**

The following figures for enrollment are fairly correct for the first week in October: Augustana College, Sioux Falls, 880; Concordia College, Moorhead, Minn., 1,202; Luther College, Decorah, Ia., 900; Pacific Lutheran College, 884; St. Olaf College, 1,700; Waldorf College, junior college at Forest City, Ia., 337, highest in its 45 years of existence; Augustana Academy at Canton, S. D., 208.

At Luther Theological Seminary, Saskatoon, Sask., the new building was dedicated on Oct. 10 by the E. L. C. president, Dr. J. A. Aasgaard, and Dr. Olaf Storaasli was installed as professor. Dr. John R. Lavik is president of this Seminary.

At Luther Theological Seminary, St. Paul, there are 185 students, classified as follows: Juniors, 88; Middlers, 53; Seniors, 43, and special, 1. In addition: 11 internes out getting practical experience. On Oct. 22 President J. A. Aasgaard laid the cornerstone of the new library building, and also installed Dr. Andrew S. Burgess and Dr. Warren Quanbeck as theological professors.

There are 26 in the Freshman class of the school of nursing at the Lutheran Deaconess Hospital, Chicago.

**Common Lutheran Hymnary**

In the report of President Aasgaard to the 1948 convention the following paragraph has an intersynodical interest: "Under the direction of the Church Council, a committee serving jointly with representatives of the other National Lutheran Council Churches, has studied and is preparing a common Lutheran hymnary for our respective bodies. Our representatives have been Dr. S. A. Berge, Fargo, N. Dak., and Dr. L. N. Field, president of the Rocky Mountains District. D Field will report to the convention o the present status of this importan project."

The convention voted its approva and support.

**E. L. C. Films**

This department has been develop ing for several years. Heading tht work now is Paul D. Rusten, an ex pert photographer with experience a so in photography from an air plan during the late war. In this work o visual education his staff includes Ge rald Haugen, Helen Smith, and Nor man Aasness. Films are produced an rented. Their use in the churche of the synod is on the increase. Ther is already a large library of films. TH governing board is composed of th secretaries of the departments of TH E. L. C. and its auxiliaries.

The synodical Luther League con vention is being planned for June 2 to July 3, and to be held in Saskatoon Saskatchewan.


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# On the Religious Horizon

## omanian Church Severs ome Ties, Accepts rthodoxy

BUCHAREST—Romanian Uniate or eek Catholics have severed their s with Rome and joined the Roma- an Orthodox Church, it was announ- d her by Patriarch Justinian, sup- me leader of the Orthodox body, to hich most Romanians belong.

The patriarch's announcement said at thirty-six priests and two arch- iests of the Byzantine Church, re- esenting 423 priests of their rite d met at Cluj on October 1 and o t e d unanimously to submit a tition for reunion with the Ortho- x Church. Similtaneously, the con- rence issued an appeal to Uniate lievers to accept their decision.

Subsequently, Patriarch Justinian sclosed, a Greek Catholic delegation as sent to Bucharest to submit the nference's decision to the Orthodox triarchate. The delegates were re- ived at a solemn session of the Ortho- x Synod and later participated at special celebration of the Orthodox turgy, which was broadcast through- t the nation.

Ranking next to the Ruthenian Rite atholics as the second-largest body Eastern Rite Catholics, the Roma- an Byzantines, numbering about 250,000, were united with Rome in 97 when an Act of Unity was signed Blaj, Transylvania. Large numbers nigrated to the United States and naller groups to Canada.

Reunion of the Byzantine Romani- ns with the Orthodox Church had een anticipated ever since Patriarch ustinian, at his enthronement last ay, had urged Greek Catholics to turn to Orthodoxy. Many newspapers ublished articles recalling the return f Ruthenian Rite Catholics in Soviet- eld areas to the Russian Orthodox hurch in 1946, and asking, "Will our eople have the same joy?"

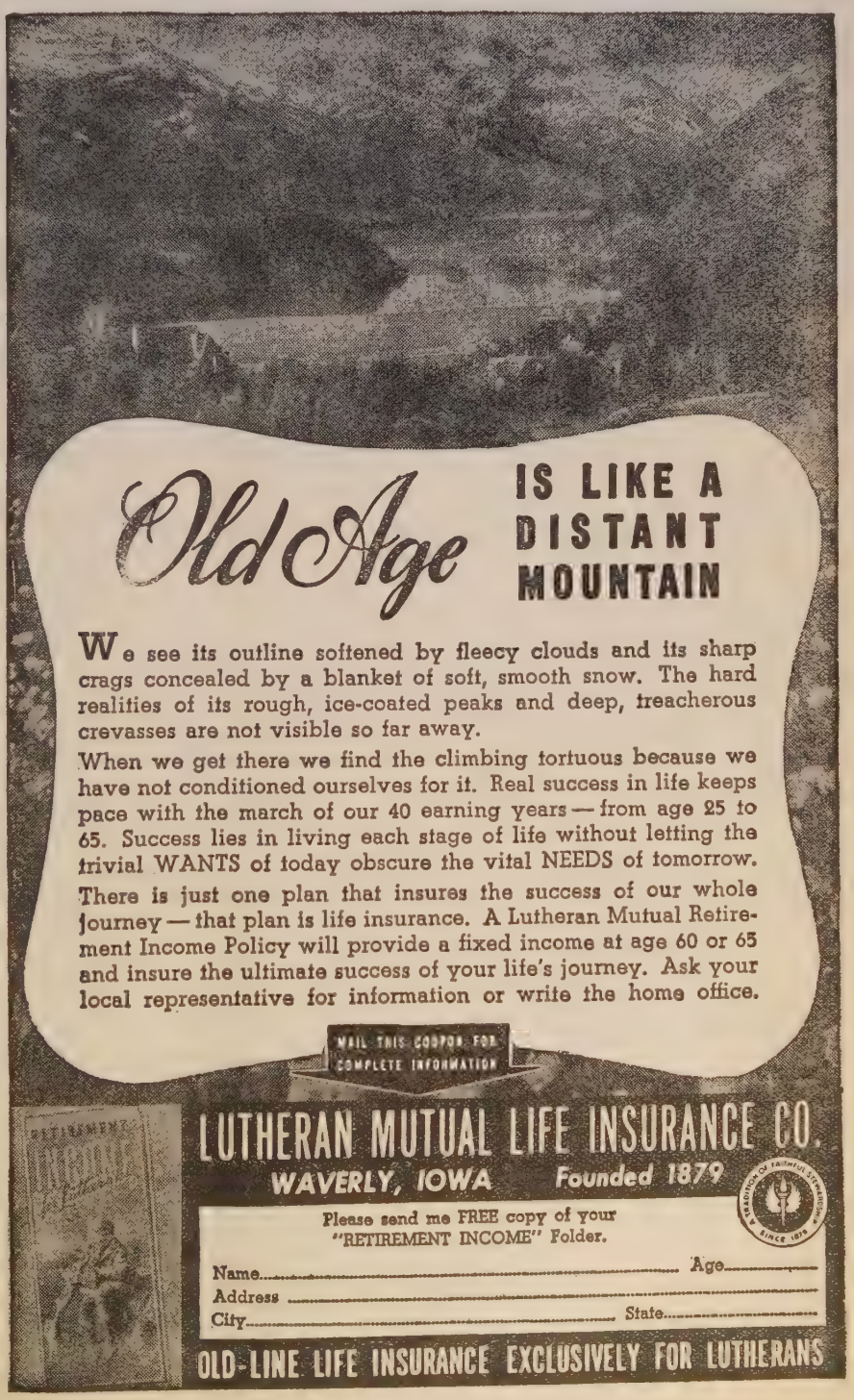
The Byzantine Church is said to have ,725 churches and more than 700 riests, headed by a metropolitan and our bishops. Their greatest stronghold s at Cluj, where many Greek Catho- ics are said to be opposed to the eunion with Orthodoxy despite threats hat refusal to join the Orthodox hurch may be viewed as unfriend- iness toward the Romanian Popular overnment.

## Lutheran Brotherhood Bars Coordination with Church Boards

ALLENTOWN, Pa.—A proposal that the work of the United Lutheran Church Brotherhood be brought into closer coordination with other Church boards and agencies was defeated here by delegates to the Brotherhood's biennial convention.

Opposition to the plan centered around charges that such a program would "devitalize the Brotherhood," make it "subservient to the Church," and bring about the "disintegration of the men's organization of the Church."

The convention also defated a proposal to move Brotherhood headquar-



Old Age IS LIKE A DISTANT MOUNTAIN
We see its outline softened by fleecy clouds and its sharp crags concealed by a blanket of soft, smooth snow. The hard realities of its rough, ice-coated peaks and deep, treacherous crevasses are not visible so far away.
When we get there we find the climbing tortuous because we have not conditioned ourselves for it. Real success in life keeps pace with the march of our 40 earning years — from age 25 to 65. Success lies in living each stage of life without letting the trivial WANTS of today obscure the vital NEEDS of tomorrow.
There is just one plan that insures the success of our whole journey — that plan is life insurance. A Lutheran Mutual Retirement Income Policy will provide a fixed income at age 60 or 65 and insure the ultimate success of your life's journey. Ask your local representative for information or write the home office.
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Both actions were rejected after Dr. Franklin C. Fry, president of the United Lutheran Church, urged they be voted down because of the sharp division the proposals caused among the delegates.

Ralph W. Wohlson of Bridgeport, Conn., was elected Brotherhood president by a vote of 102 to 82 over the incumbent, Zeb B. Trexler of Concord, N. C.

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## Episcopal Radio Program Causes Flurry at Milwaukee Meeting

MILLWAUKEE, WIS.—A complaint that the presiding bishop of the Protestant Episcopal Church was "taken for a ride by the hucksters" threw the annual Milwaukee Episcopal diocesan council meeting into a flurry here.

The Episcopalians were discussing "Great Scenes from Great Plays," a weekly radio drama series which opened recently over Mutual Broadcasting System stations, sponsored by the Church. The first play was "Cyrano de Bergerac," starring Walter Hampden.

After a favorable report by the Rev. V. P. Stewart, rector of St. James Episcopal church, the junior warden at St. Matthias Episcopal church of Waukesha, P. C. Richie, declared that the promotion was "the strategy of the cocktail hour lads."

"As an advertising man," Ritchie said, "I can recognize all the old hokum in the appeal, 'Are you going to be beaten by the Baptists, the Methodists, or the Roman Catholics?' They're good Christians, too.

"There are hundreds and thousands of people crying to hear the Gospel, and we're talking about Cyrano de Bergerac."

Financing of the radio program will come from a 3% portion of the Every-Member Canvass conducted in Episcopal churches annually. It would cost the Episcopal diocese here about $6,000 a year. This financing, Ritchie maintained, would lessen the effectiveness of the diocesan religious education program.

"I've stuck my neck away out in this radio program," said Mr. Stewart, head of the diocesan radio committee. "But this program is beamed toward 70,000,000 unchurched people in this country.

"I agree that we are not in competition with the Roman Catholics. But I would praise God that for once we would beat the Roman Catholics and the Lutherans in one new enterprise."

Dr. Arthur W. Johnston, a member of the vestry at St. James church, described the program as, "outstanding in drama, culture and literature.

"It is Episcopalian in culture from the word go," he said.

"It has a broad, general appeal," said Mr. Stewart. "I find that in all of those so-called 'lower homes,' some of the 'higher tastes' prevail."

The flurry died down when the Rt. Rev. B. F. P. Ivins, Milwaukee Episcopal bishop, asked Mr. Stewart to continue promoting the program.

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**United Church Canvass Set for Nov. 14-Dec. 5**

New York—This year's United Church Canvass will be conducted in 500 communities from Nov. 14 to Dec. 5 under the general theme, "Say 'Yes' to Your Faith," it was announced here by the Rev. Earle B. Pleasant, national director.

Main purposes of the canvass are "to bring dramatically and forcefully to the attention of every community the importance of our religious institutions; to call each individual to participate more actively in the work of these institutions; and to insure for the churches adequate financial sup-

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t for 1949 through regular giving." eventeen major denominations sup- t the Canvass, as do the Federal ncil of Churches, Church World vice, and the Synagogue Council of erica.

Chairman of the national sponsors nmittee of the Canvass is Charles Wilson, president of General Elec- . Committee members include arles P. Taft, president of the Fed- l Council; Harold E. Stassen, pres- nt of the University of Pennsyl- nia; and Henry R. Luce, publisher.

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## sks Catholic Action mong Nation's Workers

Elizabeth, N.J.—Lashing out at Com- nism in the labor movement, and the CIO in particular, the Rev. The- ore A. Opdenaker of St. Mary's urch, Perth Amboy, N.J., appealed e for renewed Catholic action ong the nation's workers.

In an address before the 54th annual nvention of the Catholic Central So- ty of New Jersey, Father Opdenaker erted that CIO unions have in their nks four-fifths of the 40,000 card- rying Communists in the United ates.

He urged that the problem of Red mination of unions be solved and rkers be trained in labor economics they would not become easy prey skilled Communist agitators.

Citing labor schools conducted by ocesan Catholic colleges as prime tors in correct labor education, the iest declared that the important ng was to train workers in effective aking and parliamentary usage.

Father Opdenaker attacked the World deration of Trade Unionists as an xiliary to the Comintern appara- s," and stated that more than 16 ions are under "thorough" Com- nist control. He added that the L had kept clear of Communist ntrol by centralized authority, while e CIO had not because of its "unor- nized administration."

Delegates to the convention adopted resolution advocating compulsory bitration in strikes.

---

### shop Block, Swedish itheran Leader, Dies

Stockholm — Lutheran Bishop Carl D. Block of Gothenburg has died the age of 74. He had occupied the

othenburg see since 1929 and was anning to retire next April.

One of Sweden's most influential church leaders, Bishop Block was long active in social work and was the author of many theological works. He served for several years as president of the Gothenburg Deaconess Institute and as a member of the board of the Gothenburg Bible Society.

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## Judd Urges Church Enlarge Area of Politics

Minneapolis, Minn.—Dr. Walter H. Judd, Minnesota representative in Congress, declared here that the Church must aid politics in solving world problems which politics alone haven't been able to solve.

"Politics is the art of the possible and there are certain problems beyond the ability of politics to solve," Judd said. "Thus the area of the possible must be enlarged, and that's the business of the Church."

Addressing a meeting of the Minneapolis Ministers Association, the Congressman listed the failure of political development to keep pace with material and technical advances as one of the major reasons for the world's difficulties today.

He said only the Church, through its teachings and by changing people's lives, gives hope of enlarging the "area of the possible."

"Only when that's done are political advances comparable to material development possible," he declared.

Judd proposed two major tasks for the Church:

Seek constantly to find, know and declare the will of God or that which is righteous.

Produce and develop men and women to apply the principles of righteousness.

He suggested it is the business of the Church to send Christian-inspired members into politics to work for what is righteous. As an example, he cited how Christians, following Christ's teachings, had changed society to abolish slavery in America.

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**Lutheran Bishop Meiser Arrives from Germany**

New York—Bishop Hans Meiser of Bavaria, president of the United Evangelical Lutheran Church in Germany, arrived here by plane from Frankfurt for a six-weeks' stay in this country. He came at the invitation of the National Lutheran Council and the Lutheran Church-Missouri Synod.

The prelate told reporters that the Lutheran Church, which had been in a struggle against the Hitler regime, is "getting along."

"The Church has gotten a new start," he said, "and much of the credit is due to the Lutheran Church in America for its great help."

Asked if the Communist element was causing any trouble for his Church in Bavaria, Bishop Meiser said it has had no influence on the denomination.

"The Lutheran Church has 1,650,000 members in Bavaria and its membership is increasing and is being swelled by 700,000 Lutheran refugees who have come into Bavaria from Communist-dominated Eastern areas since the end of the war," the German churchman said.

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**New York's Released-Time Program in Seventh Year**

New York—More than 100,000 students were excused from the public schools to take one hour of religious training as the released-time program started into its seventh year of operation here.

The children, members of the third through the eighth grades, will tak one hour of such instruction each wee during the school year in the churc or synagogue of their parents' choic The program covers about one-half the students in the grades affected.

About 450 Protestant churches of a denominations throughout the city a participating in the program, togeth with Roman Catholic churches ar Jewish synagogues.

When released-time classes wer started here in February, 1941, 10,00 students took part. Last June the tot enrollment was 119,599.

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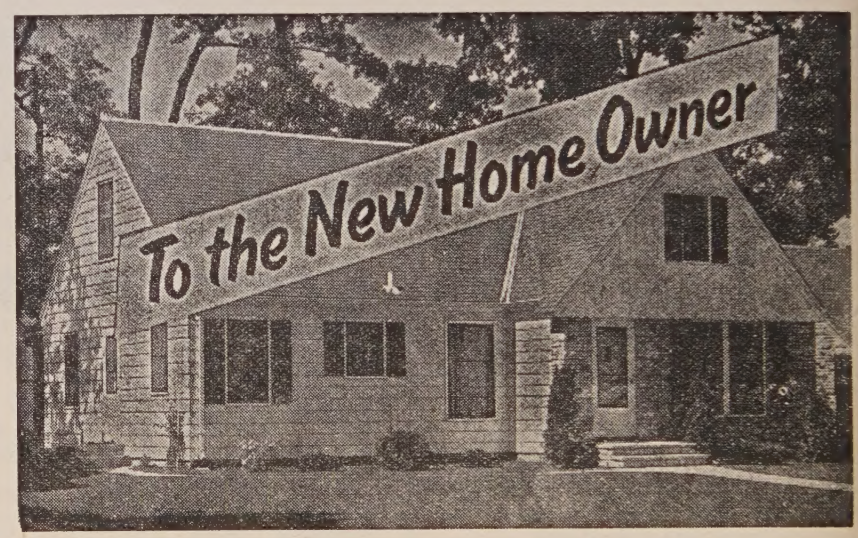


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### ptist Leader Opposes . Recognition of Spain

New York—Persecution of minority ups in Spain "continues to an rming degree," Dr. Stanley I. Stuber, irman of the Commission on Re- ous Freedom of the Baptist World iance, declared here in a statement posing U.S. recognition of the Span- "Fascist government."

Recently returned from a three- nths' tour of Spain, Czechoslovakia, l eight other European countries, Stuber asserted that "recognition the Fascist government of Spain by United States is too great a price pay in order to gain a military ad- ntage over Soviet Russia."

"Having had a taste of Fascism in ain, in the form of religious perse- ion of Protestant churches," Dr. aber said, "I am greatly troubled those U.S. Congressmen, generals d big business men who are openly vocating a military alliance with ain, as well as official recognition."

Dr. Stuber reported he had visited otestant churches in Spain "in which ws and church furniture had been stroyed." He said he had been in- med by Protestant church officials at "it is becoming increasingly diffi- lt to carry on their work because the obstacles placed in their path."

He charged that in spite of a re- ious liberty clause in the Spanish nstitution, "persecution of minority oups continues to an alarming de- ee."

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### emorial Fund Eestablished Honor of Dr. Nelson

Minneapolis, Minn.—A Daniel Nel- n Memorial Fund, to be used to fur- er the education of Christian youth China, has been established by the angelical Lutheran Church.

Dr. Nelson, relief director in China r the Lutheran World Federation, s wife and their two children were lled July 16 in an airplane crash in ina.

Christian higher education in China as one of the causes in which Dr. elson was deeply interested. On his st visit to America, shortly before s untimely death, he sought support r a Lutheran College in China, a oject he felt was essential to the ture of the Church in that country.

The fund, established at the sug- stion of relatives of Dr. and Mrs. elson, will be used by and with the ivice of their families here in the .S., together with leading represen- tives of the Lutheran Church of hina. Gifts and contributions may e sent to Dr. H. O. Shurson, treas- rer of the Evangelical Lutheran hurch, 425 4th Street S, Minneapolis, linn.

### Dr. Schiotz to Visit Mission Fields in China and Indonesia

New York—Dr. Fredrik A. Schiotz, executive secretary of the Commission on Orphaned Missions of the National Lutheran Council, will leave Oct. 10 to visit foreign mission fields in China and Indonesia. It is expected that he will be gone about ten weeks, returning to the U.S. at Christmas.

Dr. Schiotz will travel to China by plane from San Francisco. He will stop at headquarters of the Lutheran World Federation in Shanghai, and from there will visit fields of Scandinavian, German, and American mission societies. He will remain in China until Nov. 1, when he will leave for Indonesia, after which he will return to China for further conferences with mission personnel before leaving for the U.S.

Accompanied by Bishop Sandegren of the Church of Sweden, Dr. Schiotz will attend the annual meeting of the Batak Lutheran Church at Sumatra. The Batak Church, which dates back to 1861 when the first of a long series of German patsors arrived from the Rhenish Mission, became independent during World War II and has a membership of 500,000.

This will be Dr. Schiotz' third overseas trip since becoming executive secretary of the Commission on Orphaned Missions. Early last summer he visited England and Sweden, and late in September he attended a meeting of the German Missionary Council at Herborn, Germany.

---


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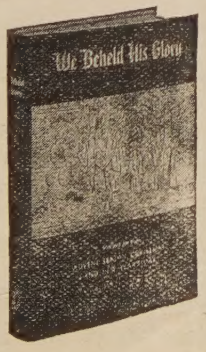


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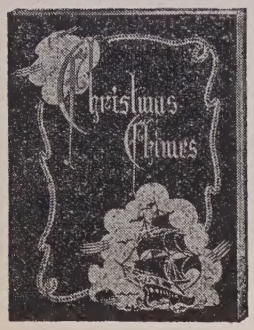


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## Dr. Anders Nygren Named Bishop of Lund Diocese

Stockholm—Dr. Anders Nygren, president of the Lutheran World Federation, has been elected bishop of the Diocese of Lund of the Lutheran Church of Sweden. He succeeds Bishop Edward Rodhe, 70, who is retiring.

Bishop-elect Nygren, who is 58, has been Professor of Systematic Theology at the University of Lund since 1924, and is regarded as one of the outstanding theologians in the Lutheran Church. Among his best known books are "Agape and Eros," "Atonement," "The Church Controversy in Germany," and "Commentary on Romans."

The new bishop was elected president of the Lutheran World Federation at its assembly at Lund during the summer of 1947. He visited the United States during the first s months of this year, lecturing at co leges and universities and speaking various church conventions.

Other candidates for the Lund bis opric were Dr. Ernst Newman, de of Lund Cathedral, and Dr. Ragn Askmark, an instructor at the Un versity of Lund. Dr. Nygren receiv by far the largest number of votes the preliminary voting by pastors a local congregation, and his name hea ed the list of nominees submitted the Swedish Government for fi selection.

## LWF China Committee And Mission Leaders To Meet

Canton, China—Superintendents orphaned China mission fields w meet with members of the China A visory Committee of the Luther World Federation at the Kwangtu Lutheran Mission here, November 2 29. The conference will provide opportunity for a thorough revie and discussion of common proble

Among those attending will be I Fredrik A. Schiotz, executive sec tary of the Commission on Orphan Missions of the National Luther Council, who has been in the Orie since mid-October, visiting missi fields in China and Indonesia.